The Outlook

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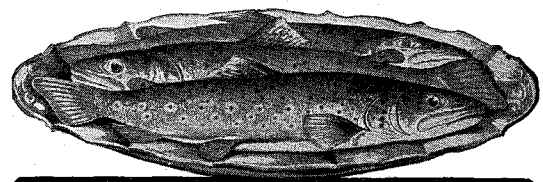

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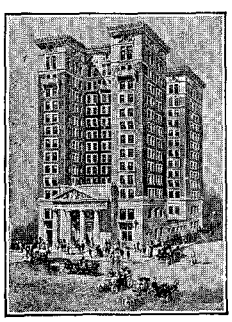

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The Outlook

SATURDAY, FEBRUARY 9, 1907

❀

To Prevent Land Monopoly

With a view to the correction of existing land frauds, three interesting measures introduced by three Northwestern members are before the United States Senate. It was appropriate that Senator Hansbrough, of North Dakota, as Chairman of the Committee on Public Lands, should introduce a bill providing that the Government shall not hereafter part with the title to any coal, lignite, petroleum, or natural gas deposits on the public domain, the measure being largely in accord with the recommendation made in the President's recent Message. The bill further provides, however, that all of the public lands now withdrawn from settlement as containing coal be thrown open to settlement, subject to the above provision. The bill introduced by Senator La Follette, of Wisconsin, also reserves the title to underlying supplies of coal, gas, or other fuel and lighting materials, and proposes to lease on royalties such lands as private enterprises may desire to control for mining purposes; the measure specifies minimum sums which shall be charged lessees as royalty. Finally, Senator Nelson, of Minnesota, introduced last week a measure which, like the others, would reserve to the Government the title to the hundred million acres of coal, oil, and mineral lands which have hitherto been open to entry. Under the provisions of this bill all of this land may be leased at a price to be fixed by the Secretary of the Interior, who will thus be able to regulate the supply of these necessities and to control the price. Mr. Nelson would impose the following conditions on the lessee of Government land:

First—That such lessee should sell his product to all persons without discrimination and at a just and reasonable price.

Second—That no lessee should enter into any combination in restraint of trade.

Third—That no lessee should by any means attempt to effect or promote a monopoly of the commodity in which he dealt. Violation of any of these provisions will entail forfeiture of the lease.

It is not necessary for us to estimate the relative value of these measures. We welcome them all because they recognize what we believe to be a fundamentally sound economic principle, that common wealth stored in the soil belongs to the Nation and ought not to be put up as prizes in a *quasi* lottery to be seized upon by the most shrewd, energetic, and grasping. The Senate bills and the courageous course of Mr. Hitchcock, Secretary of the Interior, are a welcome indication of a permanent and justified change in our public land policy.

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The Postal Commission

Under an act of Congress approved January 26, 1906, there was appointed a Commission of six members of Congress, with Senator Boise Penrose at its head, to consider the postal service with reference to second-class matter—that is, the newspapers and periodicals of the country, which under the present law are transported and delivered, and have been for many years, at the rate of one cent a pound. Several hearings were held and voluminous testimony was gathered. The report of the Commission has now been made public. It is a document of sixty-three pages, of which fifty pages are devoted to a review of the facts gathered and the conclusions reached by the Commission, and thirteen pages are devoted to the draft of a bill which it is understood will be immediately introduced in Congress. It is intimated—but we cannot say with how much of truth—that an effort will be made to attach the bill as a rider to the Appropriations Bill, with the apparent purpose of crowding it through with little or no discussion before the close of the present session, which

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terminates on the 4th of March. The provisions of the bill are certainly peculiar. It is scarcely of popular interest to recite them in detail, for no one who is not a publisher or a postal expert would understand them. The leading provision is a change in the postal rate on periodicals, which in the case of The Outlook, for instance, would increase its annual postage account to the Government from the sum of $19,500 for one hundred thousand copies to $45,000—two and one-quarter times as much as at present. There are a dozen or more provisions of the most revolutionary sort. One of them provides that "an issue of a newspaper or other periodical may be composed of parts or sections, but all such parts or sections shall be made of the same size, form, and weight of paper." This means—if it means anything—that no magazine shall longer present its fine illustrations on coated paper, unless the entire issue be printed on the same kind of paper, and that no finely illustrated newspaper supplements shall go through the mails. Another provision forbids the advertising pages to occupy "more than fifty per centum of the superficial area of any issue of the publication." Still another requires the printing conspicuously in every issue of a statement of its regular subscription price "for single subscriptions and for subscriptions taken by clubbing arrangements, or otherwise, for two or more subscriptions," and requires that "the full subscription price according to the statement thus printed shall be charged in all cases, without reduction by rebate, premium, gift, or otherwise." If the law is passed in its present form, it will immediately kill a large number of periodicals—some good and useful, others mischievous or useless—and will inflict grave hardship on all periodicals and newspapers except the local country weeklies, which are magnanimously, or shrewdly, left untouched.

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The Ideal Postal Law

We cannot believe that the Congress of the United States will enact into law, within the space of a single month, a bill whose consequences to the public press—and therefore to the public itself—will be so serious. The only logical, and we may say the only honorable, course will be to let the whole matter go over to the next Congress, and until a law can be arranged which will meet the situation with less disturbance to business interests, and with a clear recognition of the equity involved as regards both publishers and the reading public—who in the long run must pay for any increase in the cost of their periodical literature. The whole postal system rests upon the idea of rendering, under governmental supervision, the most convenient service to the whole people at the lowest possible cost. It is undoubtedly true that there are now inequalities in postal rates and postal service that need correcting, and it is certain that the Government has long paid to the railways a price for transporting mails which is far in excess of the rates at which other similar service by the railways has been rendered. There is need of careful study of the whole subject, and in our judgment there is need of readjustment among the various classes of mail matter. The Outlook has urged upon its readers from time to time during several years its conviction that the ideal classification of mail would be one that should enable any postmaster or postmaster's clerk, at any cross-roads post-office within the United States, to determine instantly the rate which any piece of mail matter should pay. This could be accomplished by a law that might be printed in clear type on a piece of paper half as large as a man's hand, and be understood in five minutes by every school-boy. Let the mail be divided into three classes, with no subdivisions whatever: First, all letters; second, all printed matter of every kind; third, everything else—and the thing is done. There is no doubt that postage should be paid on all mail carried, including that of Congressmen and Department officials, and also including local country newspapers. It should be entirely possible to find a rate for each of these three classes of matter that would be fair to the whole people—letter-writers, publishers, readers, manufacturers, and consumers—and the total elimination of the irrational censorship

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that has grown up around the publication of newspapers and periodicals, which is as un-American as the Russian practice of blacking out that which is unacceptable to the Government, would be forthwith accomplished.

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Monopoly Methods

The report rendered to Congress last week by the Inter-State Commerce Commission declares that "the ruin of its competitors has been a distinct part of the policy of the Standard Oil in the past, systematically and persistently pursued," and as to the present that "it may become necessary to the uprooting of established wrongs and the prevention of others that the Government shall fix in the first instance the rates and regulations for the transportation of this traffic." These utterances from a high official source go far to sustain the widespread distrust of the Standard Oil, felt not because its business is enormous in its proportions, but because its methods are secretive and complicated, because it has avoided publicity of accounting and hence does not allow its stock to be listed, and because its dealings with competitors have, it is alleged, been tricky and unfair. Of late years, the report says, the Standard has not received rebates, but "it has nevertheless enjoyed secret rates possessing all the elements of illegal rates." It has had a system of espionage over the shipments of its competitors. It has reduced prices in localities where competitors have erected storage tanks, while maintaining prices in other localities. It has induced railway companies to buy all their lubricating oil from the Standard at double the price they could get elsewhere—a source of profit as good as a rebate. It buys advertising space in newspapers to fill with reading matter, not appearing to be paid matter, which "furnishes many of the ideas of great benefits conferred upon the public by the Standard Oil Company." It has deluded the public into believing that companies purchased by the Standard were independent and competing. It has paid employees of independent companies for information about their business. It has "sold different grades of oil at different prices from the same barrel." "One independent testified that seventy-five per cent. of his product went abroad, and said that he could compete with the Standard in Germany, where its methods as followed in this country would not be tolerated, but that he could not compete with it here." The great advantage possessed by the Standard Oil Company, the Commission points out, is not its legitimate economies but the possession of great pipe lines. An act to regulate commerce makes these pipe lines nominally public carriers subject to certain limitations, and the owners of the pipe lines must publicly file tariffs for their use, but so far the independent operators have benefited not at all by this act, to enforce which the Commission finds an intricate and difficult task. The Commission, in view of the fact that in no other important traffic is there an approach to the monopoly of the Standard Oil Company, and in view of its fears that new discriminations may arise more frequently than old ones can be routed out, looks for a remedy to the drastic rate-fixing plan suggested in the sentence quoted at the beginning of this paragraph—a method already adopted by the Legislature of one State. The report includes much of the analysis of facts contained in the report on the distribution of oil made public some time ago by the Bureau of Corporations and then summarized in The Outlook. The Outlook has never been able to see why the Standard Oil Company should not follow the example of the next largest industrial corporation, the United Steel Corporation, as regards publicity, open accounting and open methods of competition, and the placing of its affairs under a single group of responsible officers known to the public. This report shows that to do so would help remove the hostility that now exists on the part of the people at large towards the Standard Oil Company.

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The Panama Contract

It must be a very ill-informed or ill-disposed critic who should find in the proposed agreement with contractors to carry on the construction work of the Panama Canal evidence that the Govern-

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ment has found the work beyond its strength. In fact, the Government is not giving over to others the building of the Canal; it is simply adopting a recognized method of getting the work done quickly and economically, while retaining the supreme power in its own hands. As a man about to build a house may choose to engage individual mechanics to do "day's work," or may put the entire work at a "lump sum" in a contractor's hands with a supervising architect to check and inspect, or may hire a contractor to do the actual construction out of material furnished by the owner, the contractor to receive a percentage on the cost, so the Government has its choice between similar methods, and chooses that corresponding to the last described—a not uncommon system in building work. The reason for this decision has been admirably stated by Mr. Shonts as follows:

> The question may be asked, Why does not the Commission gather together experts in each branch of the work, and with them as heads create its own organizations and do the work by day's labor? If the elements of time and cost did not enter so vitally into the undertaking, the Commission might do this; but because of the unprecedented and greatly extended industrial activity of the time, and the consequent violent competition for all classes of superintendents, foremen, subcontractors, skilled mechanics, and even ordinary laborers, it would take the Commission years to secure men and build up departmental construction organizations which would equal in efficiency those now controlled by the leading contractors of the United States. If, therefore, the Commission, by associating with it the best-trained construction men available, can receive the immediate benefit of the existing organizations which these men control, and which they have spent years in perfecting, and can by reason of their assistance complete the Canal in shorter time and for less money, is it not the part of wisdom and sound business judgment to do so?

But, some one may say, if the contractors are to be paid by a percentage on the cost, their financial interest would be to make the cost as high as possible. The United States Government is hardly so simple as not to protect itself as to this point and many others. Thus, the specifications provide that as soon as the contract is signed a committee of five engineers, consisting of three Government engineers and two who represent the contractors, and with Chief Engineer Stevens at its head, shall, from data in existence or to be gathered on the Isthmus, fix a fair estimate of the total cost of the specified work and of the length of time the work ought to take, and then establish a system of special rewards or premiums on the one hand, and of deductions from the total pay on the other, according as the contractors do better or worse than the estimates call for. Moreover, the great departments of engineering and sanitation are to be kept entirely in the Government's hands; so also are the housing and subsistence of employees, the police, municipal, and governmental functions, the operation of the Panama Railway, and the auditing of all accounts. And the contractors, under heavy penalties, must carry out the Chief Engineer's requirements, and must do nothing contrary to the Government's demands as to the health, comfort, and living of the laborers. Briefly stated, the Government is to furnish machinery, material, and tools (except hand tools); the contractors are to find and pay the laborers, and see that they do the actual work. The specifications clearly and minutely show precisely what is to be done and how and where, exactly what the division of responsibility shall be, and in scores of ways guard the Government's interest at every point. A few illustrations are: the agreements that the contractors shall take over all skilled employees now on the Commission's pay-roll; that they shall carry out existing contracts; that they shall comply with the laws both of Congress and the Canal Zone as to the hours and character of labor; that they shall work night shifts if the Chief Engineer requires; that they shall be financially responsible to the Commission for injuries to the Canal by neglect. In other words, except for the engaging of labor and superintending the actual work, the Canal Commission and its Chief Engineer reserve to themselves the fullest powers both at large and in detail. No one can possibly read the form of contract submitted to bidders without seeing that not the contractors but the United States is to build the Canal, and

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that it is adopting this method because it believes it to be the quickest and best.

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A Victory of Peace

Among the evils of war are the feuds which endure long after the conflicts that engendered them. Rare is it in the history of the world when the survivors of contending armies forty-two years after a bloody battle meet together on the anniversary of the event to form an association made up of the survivors on both sides for the purpose, not of mourning over a defeat or exulting in a victory, but of strengthening the sentiments of friendship and brotherhood under a common flag. The battle of Fort Fisher occurred on January 15, 1865. It was one of the hardest-fought battles of the war. It was a struggle for the key to General Lee's position. With the capture of this stronghold his communication with the outside world would be cut off. Officers and men on both sides realized the immense importance of the battle, which soon became a close hand-to-hand conflict. The Confederate force of about 2,500 men was commanded by Colonel William Lamb, and the defenders were mainly North Carolinians, who fought with a desperation worthy of the noblest cause. The Union forces from first to last numbered about 5,000. Brigadier-General Newton M. Curtis led every assault, and, picking up a soldier's musket, was the first to mount the parapet, and continued the fierce fight with bayonet and clubbed musket. Wounded in several places and finally rendered unconscious by a fragment of shell which destroyed his left eye, General Curtis was dragged off the field. Four hours after, the defenders having exhausted their ammunition, the Union forces entered the fort with little opposition. Both of the wounded commanders were borne to the same hospital, and when, after weeks of suffering, General Curtis was able to rise from his bed, his first act was to go, supported by two of his soldiers, to the bedside of Colonel Lamb, extend his hand, and express his admiration for the magnificent defense he had made. "God does not mean," he added, "that this land of ours shall be divided between rival nations; one or the other of us must win." The friendship thus formed was cemented during convalescence. Years after, a Northern university first conferred upon the Confederate commander and afterwards upon "the fighting Quaker," General Curtis, an honorary doctor's degree. Colonel Lamb was made, too, an honorary member of one of the Union posts. On January 15 of this year, the forty-second anniversary of the battle, a reunion was held at Wilmington, North Carolina, called by the Confederate survivors of the battle, supported by the citizens of Wilmington and the Governor of the State. Generous and fraternal greetings were exchanged. The next day the fort was visited, and the exchange of courtesies and reminiscences lasted until ten o'clock at night. The following day a meeting was held in the Court-House and an association was formed of the Fort Fisher survivors. Membership is confined to those who engaged in the battle on either side. About one hundred men from the North participated in this reunion, and from beginning to end there was not a word or act or indication of anything that was not cordial, sympathetic, and harmonious.

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France: A Possible Compromise

Any indication of an approach to a working basis between the French Government and the Roman Catholic Church is very welcome. The text of the declaration drawn up at the recent plenary Council of the French Bishops, published last week, contains a definite statement by the bishops of their fidelity to their previous declarations and protests, a demand for recognition of the hierarchy of the Church, for inviolability of its property, and for freedom for worship; with the statement, which may afford a basis of joint action, that the bishops will consent to make trial of the organization of public worship under certain conditions—among them, the making of an administrative contract between bishops, prefects, mayors, and curés, giving to the latter the use of places of worship with necessary guarantees for permanence and moral security of religious service,

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and the safeguarding of the hierarchical principle. The bishops agree to work together to have this contract accepted everywhere, but if they fail to secure that end, in order to avoid arbitrary decisions by magistrates, the whole plan will fall to the ground. A draft of the proposed contract is appended to the declaration, and contains a formal stipulation that the priest enters into it by virtue of powers conferred on him by his bishop; that its validity will fall to the ground if the bishop does not maintain the power of the priest; that the mayor must renounce all interference in the religious administration of the parish, except when public order is disturbed, and that the contract will be invalid unless signed by the bishop of the diocese. Under this contract the authority of the hierarchy is safeguarded by the recognition of the subordination of individual priests to the bishop; and a degree of permanence is provided for by the demand that the contracts shall be for a period of eighteen years, and that they shall be accepted unanimously throughout France. The fact that this contract is submitted with the approval of the Pope adds to its significance. There are about thirty-six thousand communes in France, and it would seem to be impossible to secure unanimous adoption of this arrangement unless strong pressure is brought to bear by the Government. The sudden flurry in the Cabinet last week, which took the form of an apparently sharp disagreement between Premier Clemenceau and Minister Briand, was terminated by the explanations of the Premier, and apparently indicates that the Government is quite as ready to meet the bishops as the bishops are to meet the Government on a basis that will save the dignity of both parties.

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A Setback to Socialists

The movement in Europe and England towards radical Socialism, which for some time past has seemed to be gaining great headway, has received at least a temporary setback in several countries. In the German Reichstag it has sustained a substantial loss in number of representatives; yet it cast the largest vote in its history. The results of the primary elections for the Russian Duma which have been in progress have not been fully reported, but apparently the extremists have not made the progress they expected. Workingmen, who stayed away from the polls at the former election, have shown great interest in the present election, and have voted with the Social Democrats rather than with the Socialists of the extreme type, favoring a programme that looks toward constitutional changes rather than immediate revolution. At the three days' session of the Labor Congress held at Belfast, Ireland, the most notable issue was the struggle for control between the Socialists and the trade-unionists. A motion offered by a Socialist that the party declare as its ultimate object the overthrow of the present competitive system of capitalization and the establishment of a system of public ownership and control of all means of livelihood was defeated by votes representing 835,000 as against 98,000 members. It was formally agreed that it was not necessary for the Socialists to become trade-unionists, or for the trades-unionists to become Socialists. Mr. Keir Hardie, who led the advanced Socialists, was overwhelmingly defeated in the convention. The political policy of organized labor as defined by the Congress involves freedom from affiliation with the extreme Socialistic propaganda, and the endeavor to secure legislation by holding a balance of power between the two main parties. Considerable opposition against public ownership and collectivism was manifested at the Congress.

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Storage Reservoirs in the Adirondacks

One of the most precious possessions, not only of New York State, but of the whole country, is the Adirondack Mountain region. It is wild and beautiful; it is also varied, for on its upper peaks traces of arctic vegetation and bird life may be found, while to its southern foothills come bird visitors from warmer zones. As a health restorer the dry air of these uplands has an international reputation. Despite the improvements made in the Adirondack region from the æsthetic, the recreative, and the hygienic points of view, frequenters of that favored region believe

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that the region has not nearly reached its full development as a summer and winter resort. On the other hand, however, economists and utilitarians declare that its water-power possibilities have scarcely been touched. If these resources could be exploited without jeopardizing other and more valuable features, every one would rejoice. Unfortunately, however, the economic history of the Adirondacks, as seen in the wholesale and scandalous cutting of timber there, long ago convinced the public that such exploitation of mountain values means a loss to the people in general and an illegitimate gain to a few private interests. To prevent this loss a law was passed, the spirit of which is now incorporated in the State Constitution:

> The lands of the State, now owned or hereafter acquired, constituting the Forest Reserve, as now fixed by law, shall be forever kept as wild forest lands. They shall not be leased, sold, or exchanged, or be taken by any corporation, public or private, nor shall the timber thereon be sold, removed, or destroyed.

Despite this, some of the State lands have been illegally lumbered over, and too many acres have been worked into private possession, though latterly, of course, not so freely as the despoilers wished. Owing to the passing of spruce, hemlock, pine, and balsam, logging has apparently reached its climax. Hence the question of water-power now engages the attention of the despoilers. There are five watersheds in the Adirondacks—the Mohawk, Upper Hudson, Lake Champlain, Black River, and St. Lawrence. The possible development of this region is believed to be nearly six hundred thousand horsepower, worth, of course, many million dollars a year. To develop this power, storage reservoirs must be constructed along the various streams to equalize the flow. Much of the land which would be overflowed by the stored water is owned by the State. The Constitution forbids the overflowing of these lands because they are a part of the State Forest Reserve. The construction of the proposed storage reservoirs to occupy most of the Adirondack lakes cannot, therefore, be accomplished without State aid. In the closing days of 1906, after certain manufacturers and promoters had failed to obtain the State Water Storage Commission's consent, they did succeed in obtaining the passage through the Legislature of a concurrent resolution proposing a Constitutional amendment which should grant the use of such State forest lands as might be needed in constructing storage reservoirs. This resolution was passed after a public hearing had been denied, and without time or opportunity for public protest. The amendment must be voted upon by the Legislature of 1907, and then, if approved, handed to the voters at the next general election for final action. Such an amendment would patently subject the State Forest Reserve to the control of individuals and corporations which seek to exploit it for individual profit and not for the State's larger benefit, certainly not for the benefit of all our people.

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The Sanitary versus the Utilitarian

What would these storage reservoirs in the Adirondacks mean to the future of that region? When the existing reservoirs there are drawn down in the dry summer months, the dangerous odor from the exposed muck invariably spoils the neighboring territory for summer camping or for homes. For instance, when, to float the logs of a lumber company, the water was drawn from North Lake, about which many small camps had been built, the residents were unable to remain. The same was true when Lake Placid's level was changed to meet the exigencies of a sawmill; but Lake Placid is happily no longer an instance, since cottage-builders and hotel men have purchased the water rights in order to protect their health by keeping the water on a level. A change in the level of most of the lakes—their overflow at one season and the withdrawal of their water at another—would produce epidemics of diphtheria and similar diseases in places which instead should minister to sanitation. The Adirondack region can hardly be developed as a healthful playground and as a power-source at the same time. Yet the State is asked to furnish more than half the necessary land in the heart of the mountains, ruining them as a playground for the public. If that region is to be

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kept clear from miasmic vapors and the streams maintained free and pure—the fit home of the brook trout—the present reservoir scheme will have to be killed. If the mountain country is to remain largely a natural wilderness, where men may hunt and fish, camp, tramp, and find recreation, it must be undisturbed by this kind of utilitarian force. The parting of the ways as regards the future of the Adirondacks would seem to have been reached. At all events, this was the opinion freely expressed at a meeting just held in New York City by the Association for the Protection of the Adirondacks, of which Judge Henry E. Howland is President, and the New York Board of Trade and Transportation, of which Mr. William McCarroll is President.

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The Beam and the Mote: Applied to Automobiles

The best way to disarm criticism is to remove its object. This is the method adopted by the Automobile Club of America in dealing with the spirit of hostility to automobiles. As was recorded last week in The Outlook, certain officers of the Club have qualified as special policemen for the purpose of calling to account those users of automobiles who drive their vehicles in violation of the law. Now the Committee on Public Safety of the Club has issued a circular outlining the principles which should govern the driver of an automobile. The spirit of this circular is so admirable that we wish a copy might be fastened to the door-post of every garage and that its precepts might be graven on the heart of every chauffeur. The Committee reminds the automobilist that the machine, unlike the horse, is completely under the driver's will. "Being thus under perfect control," says the Committee, "it is entirely the operator's fault, barring accidents to the mechanism, if it is controlled in such a way as to bring disaster to others." The Committee recognizes the fact that pedestrians are often guilty of "contributory, even criminal, negligence;" nevertheless, it puts the burden of caution squarely on the automobile driver:

> The best interests of automobilism require that automobilists, wherever there is possibility of damage to others, shall drive with the greatest self-restraint and always well within the limits of safety to all users of the highway; and while it is true that there are many examples of carelessness on the part of the general public, yet our carefulness must provide against their carelessness, our consideration against their heedlessness, our intelligence against their lack of intelligence in the use of the highway. This is the burden that is laid upon us by the fact that we are driving the newest and most powerful vehicle. The best interests of the sport demand this; every instinct of courtesy and decent behavior demands this, as well as the common dictates of humanity.

The Committee cautions the automobilist to exercise special care in meeting or passing street-cars, in making way through crowded city traffic, in passing intersecting streets and rounding corners and curves. It urges strict observance of traffic regulations and the spirit of the laws, the wisdom of avoiding the use of searchlights on ferryboats and well-lighted streets, care not to cause offensive odors or noises, and the reduction of speed "at grade crossings and in passing teams." "We believe," concludes the Committee, "that if these few plain, practical suggestions were taken to heart by automobilists everywhere this coming year, it would be the means of avoiding many accidents, and would do much to remove prejudice now in the minds of the public." We may add that the immediate effect of this circular will be to remove much prejudice. People who have, reasonably or unreasonably, been hostile to automobiles will, after reading these words, be inclined to say, "Automobilists, after all, have their rights; it is probable that pedestrians and drivers of horses do not get all the blame they deserve. We had all better be more careful." The issuing of such a circular is the part of highest wisdom. We commend this spirit in the face of criticism and correction to railway managers, politicians, churches, and—ourselves.

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"Salome"

The withdrawal of Richard Strauss's "Salome" from the stage of the Metropolitan Opera-House in New York, in response to the demand of the directors of the Metropolitan Opera and Real Estate Company, including many of the foremost

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men in New York, is significant because the action was in a certain sense compelled, not by the puritanical or strait-laced element in New York, but by men who represent the broadest artistic taste and a catholic knowledge of the world. When any work of art is criticised from the moral point of view, there is an immediate outcry of "Puritanism," "prudery," and "provincialism." There is quite as much cant, however, among people who profess to follow art for art's sake as among those who look at art primarily from the ethical point of view. The revival of interest in Oscar Wilde's work is simply the fashion of an hour; the man's story cannot be told in any public print, and "Salome" belongs to his degenerate period. Its principal motive is one which can hardly be made a subject even of conversation between self-respecting men. It does not belong to the region of wholesome passion; it belongs to the region of erotic pathology. The play includes a dance which cannot be characterized with accuracy in any decent print, the physical motive of which ought to make it impossible for any Occidental woman to look at it. There is very good reason to believe that the composer seized upon the play as a setting for his music simply because it had secured a sensational success. It has not been seen in London; it has been very severely criticised in France; it has been popular in Germany. If it had been popular in all parts of Europe, nothing would have been settled for Americans. Many things that are neither decent nor artistic are popular abroad among certain classes of people. The fact that an older society applauds settles nothing for a younger society. Vice, disease, and bad taste are not redeemed because they afflict or are practiced by elderly people. Corruption is more offensive in an old nation than in a young one, as it is more offensive in old than in young people. One can forgive much to the overflowing impulses of youth, but one shrinks with abhorrence from the diseased imagination of old age. It may not be wise to put George Sand's "Indiana" into the hands of children, but that free-spoken study of early passion is wholesome reading compared with Balzac's "Cousin Bette," with its pathological study of the diseased desires of old men. It is to the credit of New York that the usual cant has not been heard in this case, and that an instinct sound alike in morals and in art has expressed itself, not only promptly, but efficiently.

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A Profitable Sanatorium

The materialistic side of a great city like New York—the gigantic office buildings, the palatial private residences, the hundreds of automobiles, each costing as much as a good-sized country house, the lavish display of jewels and costumes nightly at the scores of theaters and restaurants, the millions of dollars appropriated for building great railway terminals, tunnels, and subways under our streets and rivers—this materialistic phase is so much in evidence that it sometimes assumes an importance in the mind of the observer which is out of proportion to its relative influence upon the life of the city. There is underneath this money-making and money-spending surface of New York a great current of self-sacrificing helpfulness for others that not only flows steadily, but flows with increasing volume as the days go on. One is conscious of the work of the churches, hospitals, and schools because of the visible evidence of their existence in architectural form, but there are numerous private societies, too little known by the public, of men and women who are trying to help their less fortunate fellow-men. The Outlook has lately had occasion to mention the Grenfell Association and the Association for the Blind as examples of the altruistic work carried on in New York. The recent annual meeting of the Stony Wold Sanatorium calls attention to another one of the admirable private societies that are doing a real service to the public. This organization has built and maintains a sanatorium in the Adirondacks for the treatment of incipient tuberculosis in working women and children. It began in a very simple and modest way six or seven years ago in the effort of the wife of a New York physician to interest women who have every advantage of social position and material comfort

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in the terrible sufferings that are endured by working women and children of this city when their homes are invaded by the dread specter of tuberculosis. The society thus beginning in a small way has now grown to important proportions and has enlisted the approval and co-operation of some of the most distinguished physicians and scientific experts. It is taking an important and influential part in the concerted attempt which has been made in this country to stamp out the plague of tuberculosis. A characteristic feature of the organization is found in the auxiliaries that are allied with it in the support of the main institution. There are about twenty of these associated circles, each having its own officers and each carrying on its own individual work in support of the parent institution. Mr. Joseph Choate, at the annual meeting of Stony Wold, made the address of the occasion. He said that he, in common with hundreds of other citizens of New York, was overwhelmed with appeals for support of all kinds of good works, but that none seemed to be more worthy of the attention of New York women than the Stony Wold Sanatorium. His advice to the ladies of the society was to give money themselves only as a last resort, since they give themselves personally to the work, but to see to it that their husbands and fathers and sons and grandfathers and grandsons give liberally to its maintenance. There is every reason why the successful men of New York should give Stony Wold a generous support. There is a great economic as well as altruistic value in the work that it is carrying on. It is not only saving individuals from death and suffering, but it is teaching every patient who comes under its ministrations what hygienic precautions to take against the germs of tuberculosis and the conditions under which they exist. No man who contributes to the support of Stony Wold knows but that he may be thus actually contributing to the saving of the life of his wife or children. It is well known that tuberculosis is spread through the garment trade, for example, more than through any other one agency in this city. The sweat-shop has been a hot-house for the propagation of the tubercular bacillus. Every working-girl who is taken out of such surroundings and put into the sunshine, the sanitary associations, the cheerfulness, the orderliness, the happiness, and the mental uplifting of Stony Wold may thus become the very protector of those who believed themselves to be the sole benefactors in the case.

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The Telharmonium: Its Musical Basis

The remarkable musical instrument called the Telharmonium, the invention of Dr. Thaddeus Cahill, is now on public exhibition in New York. Last May, before the instrument was publicly exhibited, The Outlook described it. Inasmuch, however, as one of its features, to which we were not then at liberty to refer, has since become publicly known, we give some further account of it. As a ray of ordinary white light, appearing to our eyes a simple thing, is in reality a product of seven different kinds of rays—violet, blue, green, etc.—so an ordinary musical tone, simple as it seems to our ears, is in reality a product of many different "partial tones," as they are called, which, like the rays of light in the spectrum, can be separated by means of the proper apparatus. When one strikes middle C, for example, on the piano, the string vibrates as a whole at one rate of speed, say 256 times a second; it also divides into halves, which vibrate twice as fast, 512 times a second; it also divides into thirds, which vibrate three times as fast, 768 times a second; and so on indefinitely. Each of these different systems of vibration gives a different "partial tone," so that in the ordinary piano tone we hear perhaps seven or eight partial tones, which merge for our ears in a single impression. The elastic bodies used in musical instruments differ to such a degree, however, that some instruments, *e. g.* violins, have more partial tones than others, *e. g.* flutes, and in some, such as the clarinet, certain partial tones are more prominent than others. To this difference in the number and relative strength of their partial tones are due, as Helmholtz has shown, the differences in tone-quality, or *timbre*, of the various instru-

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ments, the general rule being that the greater the number of the partials the more brilliant is the quality, and that the fewer the partials the more "cool," "pure," or "flutey" is the quality.

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The Telharmonium: Its Method of Operation

Now, the peculiarity of the telharmonium is that it produces each partial tone separately, and mixes them in any number and relative strength desired. Specially constructed dynamos generate electric currents having each a definite number of "alternations" or electrical impulses per second; an arrangement of keyboards and stops something like that of an organ enables a player to switch on any current or currents desired; these currents pass into an apparatus like a telephone transmitter and cause its diaphragm to vibrate, or, in other words, become transformed from electrical currents into sound waves. Suppose, for example, we pass into the transmitter a current alternating 256 times per second; the diaphragm emits the tone middle C, in a remarkably pure, flute-like quality. Still keeping this current on, we now add another of three times the alternation of the first, or 768 a second, and another of four times the first, or 1,024 per second; we thus add the third and fourth "partials," and our middle C takes on a clarinet-like quality (the tone of the clarinet is mainly first, third, and fourth partials). In this manner we can proceed, building up any quality of tone we desire. The instrument as at present exhibited has two manuals or keyboards. Each keyboard is provided with eight "stops" which serve to bring into play the first eight partial tones of any compound tone. Thus one performer can play on the first keyboard a melody with clarinet tone (by pulling out stops 1, 3, and 4), while another performer plays an accompaniment on the other with flute tone (stop 1 alone). The electric currents controlled by the players can be conveyed, like other currents, almost any distance and to any number of receivers. The performers may thus play for many widely scattered audiences simultaneously. To a musician not the least interesting feature of the telharmonium is that to which we have referred as having been only recently made public. As is now generally known, the system of tuning in "equal temperament" introduced in Bach's day, and since then universally employed, gained certain capital advantages to the musician at the cost of other minor disadvantages, the most serious of which was that the interval of the major third, so important in harmony, had to be made slightly flat and impure. In the telharmonium, by a system of several banks of keys for each manual, separated in pitch by a very minute interval, it becomes possible, by playing the "third" in a triad or common chord on a different bank from the other two tones, to obtain a perfectly tuned major third. This introduces a purity of harmony unfamiliar to musical ears since the days of Palestrina, while not sacrificing the all-important innovations of Bach. May we not hope that the telharmonium will, through this peculiarity, become an influence toward rendering more subtle our sense of consonance and dissonance, and thus aid in the future development of musical art? Though many details still remain to be worked out, it will at once be seen what vistas of new possibilities, both for musical effects and for acoustical research, are opened out by this remarkable invention.

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The Telharmonium: Its Musical Effect

What, at the present time, are the most striking impressions of a musician or musical layman on hearing the telharmonium? In the first place, the purity of its "intonation" is extraordinary and delightful. It is absolutely, mechanically, "in tune," and can never get out of tune. Since the dynamo shafts revolve at a fixed rate of speed, and are geared one to another with unchangeable accuracy, and since each current is produced by a wheel with a special unchanging number of teeth, the relations of the different vibration rates remain perfectly uniform. On no other instrument in ordinary use is this the case. Pianos and organs get out of tune, the intonation of instruments

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of the violin family depends on the placing of perverse human fingers on the strings, and that of the wood-wind and brass instruments depends on human lips and lungs. The mere matter of being absolutely in tune is no small part of the curious fascination of Dr. Cahill's invention. In the second place, the possibility of giving a perfectly pure tone, such as is obtained by using only one or two partials, and at the same time getting a strength of vibration and uniformity of quality through wide ranges of pitch, such as are impossible to instruments of the flute order, gives a unique charm to familiar music. To listen to even an ordinary waltz tune played in this suave, full, even tone is to get a new sensation. The very purity might of course become monotonous if continued too long, but for a while it is, as one enthusiastic hearer remarked, "like stroking velvet and eating ice-cream at the same time." The string tones, it must be confessed, are not yet satisfactory. This is probably in part due to the presence in the violin quality of certain high upper partials, above the eighth, not yet provided for in the mechanism, and in part to other peculiarities in the most brilliant of musical tone-colors that may not depend on partial tones at all. This absence of brilliancy, mordancy, incisiveness, makes the telharmonium but a sorry substitute for an orchestra—even a small one—and, in view of it, one hopes that the promoters of the instrument will not hurt its prospects by claiming too much for it. It is not a substitute for an orchestra; but it is something better, a unique instrument, a new musical species.

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America's Example

In connection with the radical legislation now being enforced in France, it is interesting to note that our State statutes provide a method by which religious societies may become incorporated by a process similar to that provided for the incorporation of civil corporations. The management and the control of the property and of all temporal affairs are placed in the hands of particular persons, generally called trustees, whose duties are similar to those of the directors of business corporations. On the religious side, however, the trustees and all the members of the corporation are subject to the discipline, rules, and customs of the particular religion to which the incorporated body belongs. Take the State of New York, for instance. The provisions of its General Corporation Law apply to all corporations of every kind. There are municipal corporations, stock corporations, non-stock corporations, and mixed corporations, each with its own subdivisions. A business corporation is one form of stock corporation and has its own particular laws, and a religious corporation is one form of a non-stock corporation and has its own particular laws. But with regard to religious corporations we have special provisions for the Roman Catholic, Greek, Episcopal, Presbyterian, and other churches. Our statutes are not so sweeping as is the new French law. The New York statute says:

> The trustees of every religious corporation shall have the custody and control of all the temporalities, and the property, real or personal, belonging to the corporation, and of the revenues therefrom, and shall administer the same, in accordance with the discipline, rules, and usages of the corporation, and of the ecclesiastical governing body, if any, to which the corporation is subject. . . . But this section does not give to the trustees of an incorporated church any control over the calling, settlement, dismissal, or removal of its minister, or the fixing of his salary, *or any power to fix or change the times, nature, or order of the public or social worship of such church.*

On the other hand, by the new French law the associations "formed to provide for the cost, maintenance, and *public worship*" of a religion may arrogate to themselves powers which ought to belong solely to those in purely religious control. In New York the law recognizes the right of the bishops to share in the administration of the property of their dioceses:

> The Archbishop or Bishop, and the Vicar-General of the diocese to which any incorporated Roman Catholic church belongs, the rector of such church, and their successors in office, shall, by virtue of their offices, be trustees of such church. Two laymen, mem-

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bers of such incorporated church, selected by such officers, or by a majority of them, shall also be trustees of such incorporated church, and such officers and such laymen-trustees shall together constitute the Board of Trustees thereof.

This is the crucial point in the change of ecclesiastical administration in France. The separation law there disregards the final authority of the bishop—in other words, that of Rome. This is a severer blow at the Vatican than any possible loss of property, and it is this which ultimately moved the Pope to his apparently stiff-necked position. While conditions in France are different from those in America, due to the suspicion that the Roman Catholic Church there has been a hindrance in the direction of political integrity, the Government could hardly go as far as does our law. But it might modify its chief offending provision by providing at least for the representation, in every association and in every declaration, of the bishop of the diocese or the parish priest. Lovers of liberty, both of Church and State, will hope that America's example may aid France.

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John Gibson Paton

The recent death of the Rev. John G. Paton at Melbourne, Australia, closed one of the most remarkable careers of modern times. In the forty-third year of his apostolate to the New Hebrides, at the Ecumenical Missionary Conference of 1900 in New York, the presence of his good gray head was one of its major attractions. He had found in that group of Pacific islands, northeast of Australia, a race of as debased savages as any on earth. On one island, now for years a Christian island, five missionaries had been murdered by these cannibals. He, the last one left, continued to labor on in constant peril of his life. "Very often," said he at the Conference, "I would seize a rifle that was presented to me, and hold it off." His heroic patience at length saw fruit. Though cannibalism is not yet extinct, the major part of the New Hebrideans have been won from it. Shipwrecked mariners need no longer dread that once dark and bloody ground. Christianity has been firmly rooted. Thousands of converts lead Christian lives. The Bible has been translated into twenty-two dialects. Great churches measuring 100 × 40 feet have been built and filled. Hundreds of native preachers and teachers, the survivors of many who sealed their faith by martyr deaths, are prosecuting the work of enlightenment and evangelization. Dr. Paton's "Autobiography" is largely a fascinating recital of his victorious struggle with barbarism. Dr. Paton was a native of Scotland, born at Dumfries in 1824, appointed to his island mission in 1858. His achievement gives him rank among the illustrious pioneers of Christianity in the dark regions of the world. Those who proclaim that Christianity needs to be superseded by a scientific programme for the humanization of mankind have an equal opportunity with his to put belief to the test of trial.

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The Congregational Home Missionary Society

The Congregational Home Missionary Society, which for eighty years has been very influential in building up Christian civilization throughout the great West, completed, at a meeting of its Directors held recently at New York, the reorganization that was begun a year and a half ago at the annual meeting in Springfield, Massachusetts. There were present, besides the Directors, the Secretaries of the fourteen State Home Missionary Societies, the Superintendents of the Missionary States, and the members of the Executive Committee. The Rev. Charles S. Mills, D.D., of St. Louis, President of the Society, conducted the protracted four days' sessions, and a spirit of harmony and enthusiasm prevailed throughout. The most important single item of business was the election of the Rev. H. C. Herring, D.D., of Omaha, to the position of General Secretary, in which he becomes the chief executive of the reorganized society. Dr. Herring is widely known in the West as an eloquent speaker, a strong organizer, and a man of power in the denomination. The two senior Secretaries, the Rev. J. B. Clark, D.D., and

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the Rev. Washington Choate, D.D., are retained in the service of the Society, the one as Editorial Secretary, which position he has filled for three years, and the other as Treasurer. The Society under its new constitution is practically a federation of the State Societies—its governing body being a board of twenty-one directors, of which the majority are nominated, one each by the fourteen State Societies. This change will, it is believed, do away with the friction that has existed for some time between the National Society and the State Societies, and it is hoped that the revenues of the Society and its consequent efficiency will be greatly increased thereby.

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Ship Subsidies and Special Privilege

The President has sent Congress a special Message in favor of ship subsidies. While the Message is specifically a recommendation of the bill now before Congress providing for subsidized steamship lines between the United States and South America and between the United States and the Philippines, China, and Japan, it is an argument in general support of the subsidy method of developing foreign commerce. The statistics quoted by the President and the arguments put forth by him are just as applicable and just as effective in the case of those who wish to see our commerce with Russia, Scandinavia, Denmark, Germany, Holland, France, and England increased. The President states the case as follows:

Our shipping to South American ports is almost a negligible quantity; two years ago during a period of twelve months over three thousand steamers and sailing vessels from Europe entered the port of Rio de Janeiro, while in the same period there entered that port no American-owned steamers and only seven American sailing vessels, two of which were in distress; our commercial competitors in Europe pay in the aggregate some twenty-five millions a year to their steamship lines; American ships not only have to compete against this subsidization, but against the lower wages and cheaper cost of maintenance of foreign ship-owners; subsidies will encourage our ship-yards, which are necessary to the National defense; the benefit of subsidies will be conferred not merely upon seaports and merchants in foreign commerce, but upon the whole country, because the cargoes will be supplied by the producers of the whole country; and, finally, the prime reason for the deplorable state of American shipping, and for reviving and strengthening it by subsidy legislation, is that "those who now do business on the sea do business in a world not of natural competition but of subsidized competition."

The President has put the case for ship subsidies as strongly, we think, as it can be put, but he has not convinced The Outlook, and we hope he will not convince Congress. We believe the theory of ship subsidies to be a fallacious one in economics, and the application of it to be specially injudicious and reactionary at the present juncture of the industrial history of the United States.

It must be admitted without question and with regret that the present condition of American ships and shipping is deplorable. It may even be fairly called disgraceful to a country possessing the most extensive seacoasts, the finest harbors, and the ablest sailors in the world. But is the granting of subsidies the only method of developing our shipping industry? We think not. Let us remove some of the artificial obstructions placed by law in the way of American ships before we attempt to force them over those obstructions by misapplying Federal power.

The Hamburg-American Line of Germany, which is the greatest commercial shipping line in the world, is just building the largest steamship that has yet been constructed. She will be of 44,000 tons, 750 feet over all, and 80 feet beam. Her size may perhaps be realized more easily when it is stated that her crew will number five hundred, that she will carry over three thousand passengers, and that for the benefit of her first-cabin passengers she will be provided with a swimming-tank 75 feet long and 25 feet wide and with tennis courts. Is she

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being built in Germany, the most systematically protected country in the world, in order to protect German ship-builders? Not at all. She is being built in Great Britain, Germany's most effective competitor in the foreign commerce of the world. But when she is launched and finished she will fly the German flag and be navigated by German sailors, and owned and managed by German merchants. American merchants, American sailors, and American shippers are forbidden by law to enjoy the benefits of free ships which have enabled Germany, with about the worst seacoast in the world, to build up the second greatest mercantile marine of the world. Let the United States try the effect of free ships, free raw material for its ship-yards, and a simplification of its complicated shipping laws before it decides that it is necessary to add ship subsidies to its already top-heavy and perplexing protective system.

The Outlook has collected some statistics concerning ship subsidies which appear on another page. We think it may be demonstrated from these statistics that subsidies do not foster a sound, a profitable, or a permanent merchant marine. We do not agree with the President that, living in a ship subsidy age, we must do as the ship subsidizers do. We are not convinced that it is necessary to become subsidizers in order to get first-rate American ships handled by first-rate American sailors. But if it were, we should still oppose ship subsidies and should regret the President's position, for a reason which appears to us to be conclusive. This country, under the President's leadership, has entered upon a campaign against special privilege which is having, and which will continue for a long time to have, a profound effect upon our political and industrial system. That we are living in an age of special privileges is a reason for attacking them, not for increasing them. Some of the best railway men have said, as the President says of sea commerce, We are living in a time of railway rebates; we are not free to do as we like; we must do as the other railway rebaters do. The street railway managers have said, and said to President Roosevelt himself when he was Governor of the State of New York, We are living in a time of perpetual, non-taxable franchises; living in a land and in a time of franchise-grabbing; we cannot handle street transportation unless we do as the other franchise-grabbers do. But he did not think this a reason for railway rebates and non-taxable franchises.

As our readers know, The Outlook believes that Secretary Root's visit to South America was an event of historical importance. It ardently believes in cultivating intimate and friendly relations between the United States and the South American States, but in its opinion it will be better for the future welfare of this country, its institutions and its people, to let South American relations grow slowly, to even stand by and see Japan carrying cargoes in English-built ships which our protective system forbids us to buy, rather than to add the special privilege of ship subsidies to our industrial system, which the country is making superhuman efforts to free from the taint of special privilege.

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A False Alarm

We advise our readers not to take too seriously the warnings of certain Washington correspondents of impending war with Japan over the school question. When correspondents cannot find news, it becomes necessary to make it; when discovery fails, invention is called into exercise. There is no danger of war with Japan on the school question. The only danger, and that we do not think is serious, certainly not imminent, is that sensational journalists in America and Japan, unconsciously co-operating, may fan race prejudices into a wholly irrational race passion. That Japan should declare war against the United States because California does not make the kind of school provision for Japanese children that Japan desires is a preposterous notion. It is no business of any other nation what provision America makes for the education of children residing within her territory. People who migrate to America must take the school provisions which they find here. A law prohibit-

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ing resident Japanese from educating their own children at their own expense Japan might resent. But what school taxes our Nation shall levy and how we shall expend them when they are collected is no concern of any other Nation. We may provide only for the education of white children, as some of the Southern States formerly did; or for education in the religion of the Episcopal Church, as England practically does; or in that of the Roman Catholic Church, as most Latin countries formerly did; or in no religion at all, as the United States does; and no other nation would have any right to complain. It is true that Japan showed great courage in her war with Russia; but no less did she show great wisdom in her diplomacy in the peace negotiations; and to attribute to her a policy of attempting to dictate to a sovereign nation how it shall conduct its public school system is to do her a dishonor that she has done nothing to deserve.

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An American Poetic Play

Special interest attaches and special recognition ought to be given to every endeavor by an American writer who has a literary conscience to put on the stage in this country plays which have quality, wholesomeness, and atmosphere; for the theater, for reasons which The Outlook has many times pointed out, exercises a great influence on a great number of people who are not in any serious way readers of books and to whom thoughtful men speaking on subjects of prime importance do not have access. The love of the story, instinctive in every rational human being, and just as normal as the love of truth and the love of right action, has evoked a great and noble literature of fiction. It has also made possible a great and ignoble body of shallow, pretentious, vulgar, or demoralizing stories. It is impossible to endow men with power without exposing society to its misuse. That does not, however, in the judgment of any sane person, constitute a reason for withholding that power. What is needed in all cases is such a general standard of morality, of good taste, and of workmanship as will put the bad under condemnation and recognize the good.

For this reason special interest attaches to Mr. Percy Mackaye's "Jeanne d'Arc," now being presented in one of the theaters in New York City. Mr. Mackaye was graduated from Harvard ten years ago; studied at the University of Leipsic; has spent a good deal of time in Rome, London, and other foreign cities, and is now living in New York. He has published several plays of ambitious scope and of very considerable poetic and dramatic interest. His very sympathetic prose rendering of the prologue and ten of the "Canterbury Tales" was a by-product of the study of Chaucer and his time which bore fruit in "The Canterbury Pilgrims;" a play of rich humor, of picturesque diction, and of many delightful touches of lyric joy and grace; there are passages in the play which only a poet could have written. "Fenris the Wolf" was in a different key; more powerful, of broader sweep and deeper maturity, but not quite convincing, because the central idea was not worked out through subordination of the accidental and immaterial and clear definition of the dramatic movement. Mr. Mackaye attempted a work of extraordinary difficulty in writing this play, and the abundance and complexity of his materials were too great for his skill, and, while the play was full of suggestion of his talent, it was not a wholly successful piece of work.

In "Jeanne d'Arc" Mr. Mackaye returns to his early manner and deals with a much more manageable situation. There is clearness, definiteness, deft handling of the familiar story as a whole, and there are passages which belong to pure poetry by reason of beauty of imagery or diction. The central figure stands out distinctly and is touched throughout with the delicate illumination of pure thought and reverence for a singularly beautiful and lonely spirit encompassed with doubt, sinister ambition, dull puerility, and crude brutality. The happy phrase that waited on Mr. Mackaye in "The Canterbury Pilgrims" does not forsake him here. It comes at

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his bidding most easily in the charming first act, with its rustic Domremy background:

"Smell, boy! Smell this day! and mark what myth
Still lurks i' the nostril: 'tis a charmèd grotto
Where sleeps a nymph, to whom a thousand flowers
Make odorous minstrelsy; and for her love
The tender lyric of the fleur-de-lys,
The blue-bell's clear *chanson*, the daisy's ballad,
Yea, and the languorous rondel of the rose—
Are all respired.—*Encore la poesie!*"

Jeanne's account of her visions conveys a sense of her purity, her *naïveté*, her faith; that combination of maidenly sensitiveness and resolute bearing which astonished and puzzled her followers in after days. Looking at Domremy as the night falls on the hamlet, her heart yearns for its peace even while her spirit rises to the height of her mission:

"How happily doth all the world go home!
The bee hath left the shutting marguerite
To dust his wings at Pierrot's garden-door
And hum all night to drowsy chanticleer;
The rooks are whirling to the nested eaves.—
Thou little darling town of Domremy,
Good night! Thou winkest with thy lids of vines,
And layest down within the golden stream
Thy yellow thatches and thy poplars pale;
And thou, too, art upgathered in home-fields;
But thy Jeannette must pass away from thee.
For He who once disdainèd not to stay
His wandering star o'er tiny Bethlehem
Hath, in His love of France, sent unto thee
His shining messengers to fetch thy Maid.
O little town, hush still thy breath and hark!
Amid thy narrow streets are angels arming,
And o'er thy stepping-stones immortal feet
Are bearing light the undying fleur-de-lys;
And from thy roofs clear horns-of-Paradise
Are blowing wide unto the zenith."

Months later, at the point in her lonely path where the parting of the ways gave her the choice of life or death, and the message comes, "Thy mother!—waiteth for thee," borne onward against her heart by the doom of her work, she answers:

"Show her this,
And tell her I would rather spin at home,
But for a web begun God sendeth thread
And I must spin for France."

And through the thunder of the cathedral chimes and the shouts of "Noël" she hears the tinkling bells and sees the sheep grazing in the quiet fields of Domremy.

The poetic and dramatic possibilities of the story of "Jeanne d'Arc," than which there is no more striking and beautiful in history, have produced a literature of considerable size, and have tempted the skill of poets and dramatists as well as of mere makers of plays for immediate popularity. In Mr. Mackaye's play the incidents in the career of Jeanne d'Arc which are commonly regarded as historical are reproduced with essential fidelity to what is accepted as fact. From the opening of the play at the village festival in Domremy to the fall of the curtain on Jeanne awaiting the arrival of her executioner, her lover at her feet, her spirit lifted to a great height, the voice of Saint Michael confirming her heroic resolve, the story is told with insight, feeling, and dramatic skill. It is not a great drama, but it has a fine tone throughout; it has charm, literary quality, and many of the elements that ought to make it a success on the stage. Mr. Mackaye has given us a drama of genuine feeling and poetic insight; if he disciplines his imagination to the point where it becomes order and light as well as opulence and variety, he will go far; there are lyric touches in his work that awaken great hopes for his future.

❀

Can We Pray to Our Own Instincts?

A correspondent writes us as follows:

There is no evidence that prayer is a means of communion and fellowship with God. Prayer is private, and what a man feels and what are his experiences in prayer are known to himself alone, except as he chooses to tell his fellow-men. So far, however, as the evidence is accessible, it shows that the communion and fellowship merely mean that a man who is accustomed to examine into his own life and on his examination to acknowledge his own sins, to repent of them and be sorry for them, to determine to lead a better life, to uproot the evil and build up the good in his own nature, and who carries out these determinations, becomes from the process a better man, a stronger man, a more contented man, a more spiritual man. This result—a better man, etc.—does not prove communion with God, but that the course of self-examination pursued has brought the person into closer touch with the highest instincts of his own nature. It does not prove that he has seen God or heard him talk, or that God has in any way communi-

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cated to him any thought or feeling, but shows that his spiritual nature will grow, as does his body, if he gives it proper food and exercise.

"Food and exercise." What is food? It is something outside the man which he takes into himself and incorporates in his body. It is this something outside of himself but by him incorporated in himself which makes the growth possible. But if there be nothing spiritual outside of man which he can thus take into himself and incorporate in himself, there is no food for the spirit. The man is left to feed upon himself, as the fabled serpent that began at its tail and finally devoured its whole body. "Food and exercise." But if there is no spiritual reality on which man can feed, he grows not by food and exercise, but by exercise alone.

How long must a man saw wood while he is fasting, in order to grow strong? For a prayer that is coming into fellowship with God our correspondent substitutes a prayer that is "coming into closer touch with the highest instincts of his own nature." Man is to pray; but he is to address his prayers to his own highest instincts. Then he is not one, but two; for an object cannot come into closer contact with itself. In order to get rid of the conception of a personal God who inspires, educates, uplifts, develops his children, it is necessary to split man into separate personalities, one of which is inspiring, educating, uplifting, developing the other. And this process must go on indefinitely. For the "higher instincts" of a boy are not the highest instincts of a developed man, and they can grow to the highest instincts of a developed man only as they are fed by some other higher instincts, and then in turn by other still higher instincts, *ad infinitum*.

Whether God gives things to his children in answer to their requests is a question on which good men may differ. There is always room to question whether the thing received was a result of the request or not. But that the spirit of man can hold communion with the invisible Spirit of God, and from such communion receive comfort, counsel, strength, peace, joy, is attested by so many and so various witnesses of different temperaments, in different epochs, trained in different religions, that it can be doubted only by doubting the veracity of human consciousness, which is the basis of all knowledge. The experience of inspiration derived from communion with God is more universal than the experience of inspiration derived from either art or music. The testimony to the reality of friendship with God is probably as nearly universal as the testimony to the reality and value of human friendship. Matthew Arnold has summed up the argument very briefly:

"If, on the other hand, they ask, 'How are we to verify that there rules an enduring Power, not ourselves, which makes for righteousness?' we may answer at once: How? Why, as you verify that fire burns—*by experience!* It *is* so; try it; every case of conduct, of that which is more than three-fourths of your own life and of the life of all mankind, will prove it to you."[1]

Our correspondent has unconsciously added to this world-wide testimony to the reality and efficiency of prayer. For he has made it clear that to growth some fellowship with a higher power is necessary; that this necessity is as evident in the spiritual as in the intellectual or the physical man; and that this truth is so wrought into his consciousness that he who denies prayer to God is obliged to substitute prayer to his own highest instincts. If one tells us not to eat meat but to eat vegetables, we may accept his counsel; if he tells us not to eat vegetables but to eat meat, we may comply. But not if he tells us never to eat at all. He may tell us we cannot pray to God but may pray to the Virgin, and we may comply; he may tell us that we may not pray to the Virgin but we should pray to God, and we may comply. But if he tells us not to pray at all, our starved souls rebel, and we pray to our own instincts. And not in vain: for doubtless the All-Father, who has answered innumerable prayers that were offered to Jove, Buddha, or the Virgin Mary, answers thousands of prayers that are, in the mind of the worshipers, only an aspiration.

[1] Matthew Arnold, "Literature and Dogma," p. 267.

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The Spectator

Washington is a peculiar city. The Spectator is convinced of this. While no longer a "wilderness," it is still in many respects a village. Continuing to boast "magnificent distances," it has refused to admit the exigency of haste. The first impression the stranger receives after leaving the railway station is that the municipal machinery has for some reason run down. The streets are so wide that they looked deserted, and the pedestrians on the sidewalks strolled along as though none was in a hurry. No wonder, he thought, that the little Washington boy clutched his father's hand excitedly and cried, "Daddy, where's the fire?" when he was first taken to New York. Even on the street-cars the usual order is reversed, and instead of the "Step lively there," the continual effort is to prevent persons from alighting while the car is in motion. But then the conductors of the street-cars in Washington count their regular passengers as their personal friends. Did not the Spectator see one touch his hat to an old lady, who had taken an adjacent seat, and, while collecting her fare, exchange with her pleasantries on the weather? And did not she, noting the Spectator's ill-concealed surprise, explain to him that the conductors on that line were always so considerate of her comfort and safety that she liked to show her appreciation by friendliness? And so it goes. On every side there is noticeable informality. Every one seems to know every one else, and none's affairs, it is whispered, remain long in privacy. A paradox: a city at the same time cosmopolitan and provincial.

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But a change is coming over it. Sophistry is creeping in, conventions are being set up, old standards abolished. The Spectator remembers, and it is not so many years ago, when a woman of gentle breeding and true culture could go to any social gathering in Washington in a muslin gown, or a plain silk frock, and be appropriately dressed—when it was not necessary to be rich to go into official society; but it is not so now. In those days "Stewart Castle" was thought to be a great house, but to-day, were it still standing, it would seem but a modest dwelling in comparison to its immediate neighbors. Around Dupont Circle since then have been erected half a dozen private residences that are truly palatial, and along the intersecting avenues many more of similar type have recently been built. Washington is fast, apparently, becoming a winter capital—a social retreat for the leisure rich. And these people—these modern mound-builders—have brought and are bringing new ways and customs to the old city, once so genuinely hospitable, so indolently content. They are not only erecting their roof-trees, but setting up their standards of morality and wealth. Social entertainments have become more lavish and burdensome, dress more costly and remarked.

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It is easy to wag one's head wisely and declare that "it was not so in my day," but the Spectator does not mean to croak. He is willing to admit that Washington has improved—that as the Nation's capital it is more imposing. Good sense will, he believes, in time prevail, and there is sufficient of this commodity still in the market to hold the "balance of power." Indeed, he is told upon good authority that Washington is still not a bad place in which to live if one is comparatively poor, and from personal observation he is inclined to credit the statement. At least, one with a slim purse will find plenty of excellent company there; for the scientists employed in the several departments of the Government have but modest stipends, and the professional men, army and navy officers, and old inhabitants are not, as a rule, overburdened with wealth. There is in fact, he has found, a coterie of workers who, finding congenial interests, have made up a circle of their own, to which accomplishment, rather than worldly possessions, gives the password.

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Lack of enterprise is proverbial in Washington. Unquestionably, it is easier to spend fortunes there than to make them. Even the storekeepers content themselves with small returns

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and enter very little into competition. Going to a large furniture establishment where the Spectator was a total stranger, and making a small purchase, he was asked if he did not wish to have it charged, much to his surprise, and, replying in the negative, was urged to do so because it would save him a walk to the cashier's desk. Every one will trust you, from the street vender to the hotel clerk. "Never mind, boss," said a little urchin selling papers; "if you ain't got the change ter-day you kin give it to me ter-morrow." Almost everywhere credit is given, with the result that the majority of those who depend upon small salaries live beyond their means, and the money-lenders flourish.

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Curiously enough, nothing seems very far away in Washington, and nothing very great. After the Spectator had been there a few days, he began to feel as if California were his next-door neighbor, and Russia but across the way. He heard a trip to the Philippines discussed as commonly as an excursion to Mount Vernon; and meeting at dinner a Senator from the far West, a member of Congress from the South, and a diplomat returned from a foreign country, all of whom he had known as boys and found not infrequent visitors, he felt closely in touch with the several sections of the globe that they individually represented. No resident of the District of Columbia can vote, hence no one is partisan, and the whole country is each man's possession. The citizen at the National Capital is concerned chiefly, it seems, with National affairs. He has no State to claim his allegiance, and therefore he gives it to the whole land—the land which, living at the seat of government, he covertly thinks that he owns.

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Knocking (figuratively) at the door of one of the great Government Departments, desiring some information, the Spectator found it quickly opened and easy of access. Within, the same informality existed as without; the same leisurely ways and friendliness. The austerity and convention which he had expected to encounter were entirely absent, and while he believes that he saw some imposing spools of traditional red tape, none was unwound for his entanglement. To be sure, he was sent to a great many wrong people before he found the right one—the one who could give him the specific information that he desired—but all were courteous, willing to engage in conversation, and willing to lay their own work aside, if need be, to further his.

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And what is more, the Spectator found Washington a beautiful city. It is not strange that the people saunter on the streets, when the prospect is so pleasing. On every side there is a picture. No single section pre-empts all the beauty. At any turn you may run across a little park, and all the streets are blessed by ample sky-lines. It is not the Government buildings alone that make it what it is, nor the imposing private residences, nor even the wide avenues and extensive parking; but all these together, with its setting. Simultaneously the city has grown over a wide area; as the suburbs are reached, the houses are set farther apart, until suddenly city is lost in country. No one can tell when the boundary line is crossed; no one knows when the city dweller becomes a suburbanite.

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The Spectator bought some picture-postals to send to his friends, but he finally decided not to send them, for they did not seem to give his version of the story. They were true as far as they went, but they left out the best part. They did not show the Capitol in its real majesty, with its beautiful dome hanging above it like a great brooding bubble in the pale morning light; nor the Monument in its simple dignity silhouetted against a mass of gray clouds; nor the wet streets at night with their merry reflections and myriad fairy lights; no, nor even the restful charm of the dimly lit avenues, with their broad vistas, at early twilight on a winter evening. These are Washington as the Spectator saw it, and as the reader must see it if he would know it and realize its charm.

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SHIP SUBSIDIES[1]

THREE ostensible objects have been sought by the promoters of ship subsidy bills in Congress: (1) to encourage commerce, (2) to establish mail lines, (3) to strengthen the National defense. With most promoters it is believed that the real object lying behind these ostensible reasons has been the use of public money by a favored few in two departments of trade—ship-building and ship-owning.

The bills before the present Congress offer a great change from their predecessors, the real object of which unblushingly appeared in the proposed payment of the lion's share of the subsidy to one or two concerns.

The bill passed by the Senate provided for more moderate expenditure; it eliminated speed limits; it provided for more mail contracts; it required the many vessels entitled to cargo subsidies to maintain a certain proportion of naval reserves in their crews; finally, vessels receiving subsidy would, in the event of war, be put at the Government's disposal for military purposes.

The Mail Subsidy Bill now before the House changes cargo subsidy to mail subsidy, benefiting freight facilities thus indirectly and not directly. Instead of the number of mail contracts provided for by the Senate bill, the House bill would authorize but five; namely, between one of our Atlantic coast ports and Rio de Janeiro, between an Atlantic port and Buenos Aires, between a Gulf port and Colon, and between certain specified Pacific ports and Valparaiso, Australia, the Philippines, China, and Japan. This particular bill's provision for a naval reserve, approved by the Navy Department, consists in the voluntary enrollment of any officer or man in the merchant service; furthermore, it is optional with each ship to carry or not these naval reserve men, thus removing the fear of conscription suggested by the sailors' unions. Steamships to perform this postal and strategic service must be built in the United States from plans approved by the Navy Department, with a view to their use as auxiliary cruisers or transports, and to be held at the Government's disposal in time of war. Finally, there must be maintained among the crews of these ships an increasing proportion of American citizens, reaching one-half in five years, and a certain number of American boys as cadets.

Even in its commendably amended form the House bill is open to criticism: (1) because it provides for a service to Rio and one to Buenos Aires, when the latter should and could include the former. Why should six hundred thousand dollars be annually paid out to a line which for five thousand miles of its total distance coincides with another, the call at Rio detaining the mails for Argentina insignificantly? The fact that no American steamship of any kind now runs in the South American trade constitutes no reason for such depletion of the people's money as would be involved in this double taxation. Present sailings between New York and South America average about one every other day, and by steamers of a thousand to ten thousand tons. According to a statement emanating from the New York Chamber of Commerce, "there is no lack at present in regular opportunities for the transportation of freight between the United States and the countries of South America, at rates which competition has reduced to a very low level."

The present measure may be criticised (2) because on the Pacific routes it simply builds up existing and well-established lines—the Spreckels line to Australia, the Harriman (Pacific Mail) and the Hill lines to the Philippines and China. Messrs. Spreckels, Harriman, and Hill are amply able to build their own ships without Government aid, as may be seen from the fact that some of the largest steamers in the world have been added to these trans-Pacific routes.

[1] An editorial on this subject appears on another page.—THE EDITORS.

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There are now afloat on the Pacific about half as many American steamers as would be required to undertake the above-mentioned contracts. Nor can the mail subsidy be justified as a mail proposition alone. The proposed service would fall short of the present system so far as frequency of service is concerned.

Most men agree that we should pay well for the swift carriage of our mails, and that we should pay well for the naval strengthening of our National defense. But even in the Mail Subsidy Bill before the House these three provisions may hide another purpose—the use of public funds to stimulate ship-building and ship-owning.

A principal reason why ship-building does not flourish more in the United States is because there is not sufficiently great inducement to construct vessels to transport an over-protected trade. Instead of devising a subsidy bill to aid shipping, we would better remove the Dingley tariff. That is the way to equalize conditions. It has not been adopted because our Government has been controlled by over-protected manufacturers. The Government may now well be controlled by those who realize that transportation charges are a tax on the product. If the foreigner transports more cheaply than we can, he lowers the tax.

Another factor in the cost of manufacture is the cost of labor. American high wages are due, first, to our ability to produce greater value, proportionately to labor expenditure, than is the case abroad. But the cost of labor is also due to the artificially high prices occasioned by the restriction of distribution through tariffs and monopolies. The laborer would lose nothing by a reduction in his wages if artificially high prices of living were reduced in like measure, which would be the case if the restriction of distribution due to our labor tariff were removed.

Subsidy bills are based on wrong premises, if by them their supporters expect greatly to increase our commerce. The true method for increasing that commerce is to enact a law to give to our people a chance under American registry to build or buy ships where they choose.

That policy is criticised by a gentleman who for a long time has been the able Secretary of the Merchant Marine Commission:

To the Editors of The Outlook:

In your comment upon Secretary Root's argument at Kansas City for the upbuilding of the American merchant marine you fall into a serious error—indeed, into several errors—in matters of fact.

Taking issue with Mr. Root over the proposition that subsidized mail liners—not cargo or "tramp" ships, but mail liners—must be built in the United States, you declare that that is not the policy of Germany. But it is exactly the policy of Germany. Her subsidy law and her contracts absolutely require that the subsidized mail ships shall be built in German yards, by German workmen, and, as far as possible, of German materials.

This is not only the policy of Germany—it is the policy of maritime nations in general. You will find very few postal steamers under any flag, except perhaps the Russian or Asiatic, which are not native-built. Great Britain, though professing a free-trade policy, stipulates in so many words in her latest contract with the Cunard Company that the subsidized ships must be "built in the United Kingdom."

This prudence is natural enough. The great mail liners of all countries are regarded as national vessels—first cousins, as it were, to regular men-of-war. Our own ocean mail law requires that these ships shall be built under rigid official inspection on designs approved by the Navy Department, and all four of the steamers for the Ward Line—one of the few of our subsidized companies—lately launched at Philadelphia have their decks strengthened ready for the mounting of batteries of several long-range guns. Not only this, but our law, like the law of other nations, recognizes the especial national character of these mail ships by requiring that an increasing proportion—finally one-half—of their crews shall be citizens of the United States. The cooks, the servants, and the rude, unskilled labor may be foreigners, but the responsible force, the skilled, navigating, seafaring men, must be Americans.

If you will refer to the lucid and able report on German shipping transmitted to the State Department in 1900 by Mr. Frank H. Mason, then our Consul-General at Berlin and now at Paris, you will realize that the whole truth as to Imperial aid to the German merchant marine is not told in the familiar assertion of Herr Ballin, of the Hamburg-American Line, that, with two trifling exceptions, his company has never had a subsidy. This is a part of the elaborate propaganda carried on in this country against national encouragement to the American merchant marine. It takes no account whatever of the hauling, at nominal cost, on German State railways of materials for ship-building, of the discriminating railroad rates on goods

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exported in German vessels, and of many other expedients possible in the empire but not to be invoked in the republic. As Consul-General Mason says:

> Not only has the German merchant marine been thus liberally and consistently supported by subsidies of money from the public treasury, but it has been encouraged, applauded, and honored by the entire influence of the Imperial Government, which in a country like this, where royal favor is so potent and eagerly sought for, is an important element of success.

One word further: Your editorial suggests that American merchants have a smarting sense of deprivation and injury under the law which prohibits the hoisting of the Stars and Stripes above a foreign-built ship. This is a point to which the Merchant Marine Commission gave particular attention in its year and a half of inquiry all over the United States. Everywhere the question was put to merchants and ship-owners whether they believed in a "free ship" policy and desired it, and believed that it would upbuild our ocean commerce. The general reply everywhere from these men, these experts, who not only know all about their daily business but would have been the beneficiaries of a "free ship" policy if there were any benefit in it, was such that, while several, probably nearly half, of the members of the Commission leaned toward "free ships" when the inquiry began, the matter was not so much as mentioned in the final recommendations.

Moreover, when the pending shipping bill was framed, it was specifically approved by the National Board of Trade, the National Association of Manufacturers, the American Bankers' Association, and similar authoritative bodies in every section and in almost every commercial city in the Union. This bill passed the Senate promptly by a good majority, and the opposition which it has encountered in the House is very largely from the far-inland element which doubts whether it is worth while for us to have anything to do with "abroad," or to make any systematic effort to extend our foreign commerce.

I happened to be called from Boston—being of our seafaring Yankee race—to serve as Secretary of the Merchant Marine Commission. That is why I am writing you, and I am aware that this letter goes too much into detail, and is too long, for publication. It is for your own eyes, and it is sent with a hope that your opposition to National encouragement of mail lines—based on a manifest misunderstanding of important facts—is not irrevocable. This is one matter, and another and a different matter is the subsidizing of cargo ships, which you have not touched and I have not mentioned.

You are, I should judge, rather opposed to the protective policy in general, but surely not more so than the English free-traders, who from 1850 to the present time have found it not inconsistent with their economic faith to vote $250,000,000 in subsidies to mail steamship lines on terms and conditions substantially like those of the ocean mail sections of the bill now pending in Congress.

WINTHROP L. MARVIN.

Washington, D. C.

The Outlook's correspondent refers to the subsidy policy of the maritime nations in general. But has this policy given a merchant marine to England? Or to the more highly protected France and Italy? Or even to Germany, latterly so triumphant in ocean commerce? A sandy, low-lying North Sea coast line of less than three hundred miles is broken by two well-known harbors, Hamburg and Bremen, and by a small port, Emden. Hamburg and Bremen lie far back on the Elbe and Weser Rivers respectively, the mouths of which are not easily kept clear of sand-bars and are not deep enough anyway to admit the entrance of the largest ships. Transatlantic travelers must disembark at Bremerhaven or Cuxhaven, and even there disembarkation means the use of tenders in most cases. Kiel, Lübeck, and the other harbors on Germany's Baltic Sea coast line, less than five hundred miles long, are of practically no use in the development of her deep-sea trade, owing to the long voyage which must be taken around Denmark. Contrast these conditions with our own coast line, comprising more than half of the twenty-one thousand miles of distance from Hudson's Bay around Panama to and around Alaska, a stretch which includes at least a dozen of the world's best harbors. With this wealth of resource we are asked to revivify our merchant marine by granting subsidies, when, despite poverty of resource, Hamburg has become the largest port on the European continent and Bremen its most important emporium for cotton, tobacco, and petroleum, and with these two ports as a base, Germany has been able during recent years to develop a merchant marine second only to England's, and, in particular, has now the largest ocean-carrying steamship line, whose enormous commerce in every part of the world has been built up without a cent of subsidy, save an insignificant amount for a year or two on two of the boats in the China service.

But Mr. Marvin thinks that this state-

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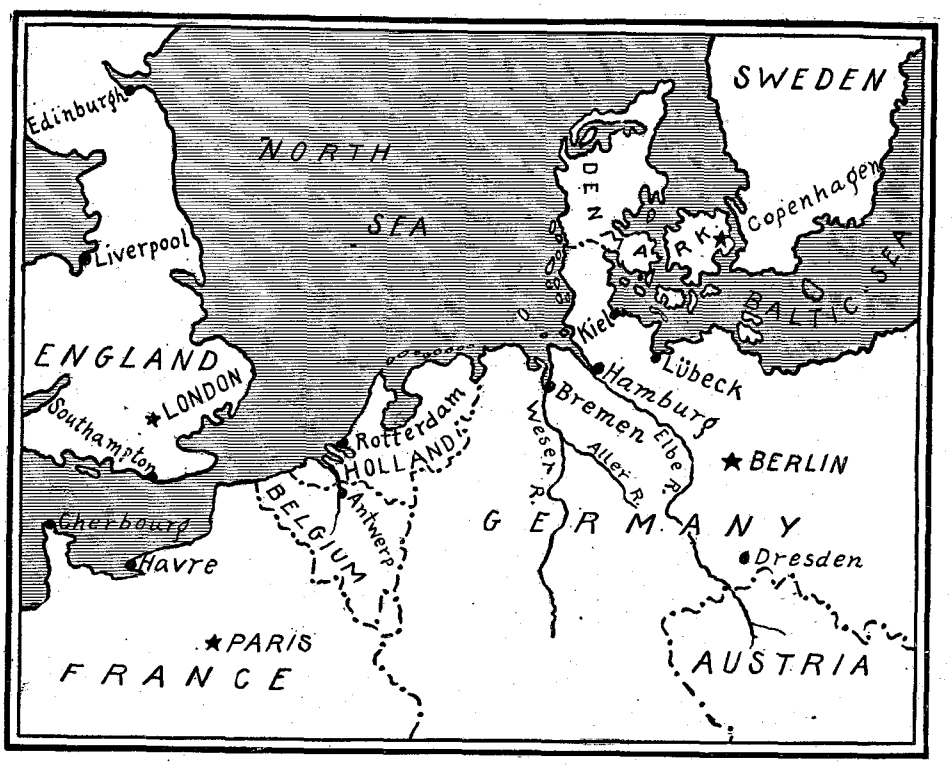

GERMANY'S SEACOAST

Compare this and the two poor natural harbors of Hamburg and Bremen with the splendid coast line of the United States and its numerous harbors

ment as to the Hamburg line does not tell the whole truth. He reminds us, for instance, of "the hauling at nominal cost on German State railways of materials for ship-building." Now, how can transportation at reduced cost be construed into a subsidy given to a steamship line? If any one derives a benefit from this it is the ship-builder.

The correspondent then cites the "discriminating railroad rates on goods exported on German vessels." But it is not true that the largest line in the world enjoys any advantage of discriminating railway rates on goods exported by its vessels over the vessels of any other nationality.

Moreover, the correspondent may be reminded that this particular line has nothing whatever to do with shipments from the interior. It accepts goods at the port only. If reduced rates exist, the German exporter (and why not the American importer?) would enjoy them. But surely not the steamship line, except that it might get freight which otherwise would go to another country.

The correspondent may also be reminded that, while the German mail is carried to America by a company subsidized by the German Government, it is also carried by a company not subsidized, the rate being a dollar for an amount slightly over two pounds. The company is paid at the same rate for mail carried from America to Europe, while mail carried by the American Line obtains a far higher compensation under the subsidy contract which the American Line enjoys by favor of our Government.

Again, the rate received by the Hamburg Company is paid whether the ship was built in Germany or not. The prices to be paid for the construction of its ships are determined by competition, estimates from English as well as German builders being always invited. In this competition nearly thirty English and Scotch firms have been successful, and have built ships for the Germans.

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The triumphant competition of the Germans in the ocean carrying trade, not only in the number and tonnage of boats, but also in their speed and comfort, has now forced the British Government, jealous of the transatlantic record, into a contract with the Cunard Company, by which the Government not only pays for the conveyance of mails, but actually lends its money for the construction of two new mail steamers. Of course the Government, with justified pride, inserts in the contract the words quoted by Mr. Marvin, that the subsidized ships "must be built in the United Kingdom." Why should they be built anywhere else? It would cost more. The instance which Mr. Marvin cites proves nothing. Let him take his example from England's neighbor, France, where the law is similar, if more stringent. What is the result? One of our consuls in France reports that the shipowners there, at first disposed to give orders to domestic builders, found the latter constantly increasing their prices, until the point was reached where the builders were accused of calculating the amount of premium which proposed construction would command and adding that amount to their own cost price, thus absorbing the premium for navigation and the one for construction.

In saying that during the past half-century England has voted two hundred and fifty million dollars in subsidies to mail steamships, Mr. Marvin implies that this has largely built up the merchant marine of that country. There are no English subsidies, however, aside from the contracts at reasonable prices to carry mails. Most English lines have no mail contracts, and of course get no subsidies. It has been repeatedly stated without contradiction that not one English ship in fifty receives any subsidy. The English merchant marine derives its greatness from its ninety-eight per cent. of unsubsidized vessels, not from its two per cent. of ships supported by subsidies.

This fact, and the fact that the largest line in the world has been built up without subsidy, are sufficient proof that the English and German merchant marines are not dependent upon subsidies. Nor does either nation pay a subsidy in the sense contemplated by the Senate bill. Should the House bill pass, conferees would be appointed. Will not the final result be their agreement on a measure resembling the Senate rather than the House bill? There is the danger.

LINCOLN

Born February 12, 1809

BY J. L. H.

Fate struck the hour!
A crisis hour of Time.
The tocsin of a people clanging forth
Thro' the wild South and thro' the startled North
Called for a leader, master of his kind,
Fearless and firm, with clear foreseeing mind;
Who should not flinch from calumny or scorn,
Who in the depth of night could ken the morn;
Wielding a giant power
Humbly, with faith sublime.
God knew the man His sovereign grace had sealed;
God touched the man, and Lincoln stood revealed!

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RAILWAY OVERCAPITALIZATION

BY WILLIAM L. SNYDER

THE legal proceedings instituted by the Attorney-General of Minnesota to restrain the Great Northern Railroad Company from issuing new stock aggregating $60,000,000, in addition to the $150,000,000, the amount of its present issue, presents a question not only as to the power of the State of Minnesota to deal with the matter, but the broader question as to the power of the Federal Government to institute similar proceedings. The enormous overcapitalization of corporations engaged as inter-State carriers operates as a direct tax on inter-State commerce. It is important to inquire whether State control is relaxed; whether a sovereign State maintains laws which promote and foster such injurious practices. The greater question is, Can the country, in such cases, seek relief which will be adequate, through the action of the Federal Government, which is, after all, the only power having jurisdiction to regulate inter-State commerce?

The facts, as disclosed by the bill of complaint filed by the Attorney-General of Minnesota in the case of the Great Northern, would seem to present a case requiring the action of the Federal authorities. In such a controversy the Federal courts would have jurisdiction. An amendment to the Constitution of the United States conferring additional power upon Congress, and further diminishing the power of the sovereign States, is not necessary, because the commerce clause of the Constitution is ample to cover all cases of overcapitalization by carriers engaged in inter-State commerce, where such overcapitalization is a direct burden on such commerce. The fact that the carriers are private corporations, created under State laws, is not material. Their charters, and the laws of the State which granted them, will afford no protection for the unlawful acts of the carriers, if it appears that such acts directly affect commerce among the States by imposing unlawful burdens thereon. A brief review of the facts and authorities will demonstrate the correctness of this contention.

The Great Northern Railroad Company was authorized by its charter to issue capital stock to the extent of $30,000,000. It is a transportation corporation engaged in inter-State commerce, and received its charter from the State of Minnesota. The conduct of this corporation is typical of the conduct of nearly all of the great transportation corporations in the United States in this, that, since the day it was organized, it has habitually ignored the law under which it came into being, and has violated the statutes of Minnesota, apparently without let or hindrance. Primarily it owes allegiance to the Commonwealth of Minnesota. But it exercises its powers in relation to inter-State commerce subject to the exclusive supervision and control of the Federal Government. The Minnesota Legislature has seen fit to prohibit carrying corporations organized under its laws to issue capital stock in excess of the amount authorized by their respective charters, without the consent of its Railroad and Warehouse Commission. The law is clear, and provides that such corporations, in case they desire to increase their capital stock, shall make written application to the Commission and procure its written consent to the issue of additional stock.

The law has been entirely ignored by the Great Northern, which, in connection with the Northern Pacific and the Chicago, Burlington, and Quincy, operates a system embracing the commerce carried on within the vast territory, north of the Union Pacific, lying between the Great Lakes and the Pacific Ocean. As the country grew in wealth and prosperity, as the population of this fertile region increased, as its mineral and agricultural resources have been gradually developed, the earning capacity of the Great North-

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ern has increased five hundred per cent. It formerly earned and paid to its stockholders, over and above all fixed charges and expenses, $2,100,000 annually, or seven per cent. on its $30,000,000 of capital stock. Its earnings gradually increased to $4,200,000 annually. Instead of paying fourteen per cent. on the $30,000,000 of original stock, it issued $30,000,000 additional, without legal authority and in direct violation of the laws of Minnesota, and paid seven per cent. on the $60,000,000. Its net earnings increased to $6,300,000 per year, and its stock was again increased to $90,000,000. The earnings grew to $8,400,000 annually, and the stock was increased accordingly to $120,000,000. The net earnings soon exceeded $10,500,000 annually, and another increase of $30,000,000 of stock was issued, making the aggregate value of the stock at the present time $150,000,000, on which it pays the handsome sum of $10,500,000 annually, or seven per cent. on this entire issue. But so great has been the growth and development of the country that this company now seems to be earning net every year $14,700,000, which will justify an additional increase of $60,000,000 of stock, as the increased earnings will enable it to pay seven per cent. on $210,000,000, instead of on $150,000,000, the amount of its present issue.

The commercial history of the world affords nothing to equal this wonderful exhibition of economic achievement, which has been duplicated in like manner by the other great transportation corporations of the United States.

The figures are startling when we consider that these vast sums are not earned in ordinary business transactions, by the employment of private capital in ordinary commercial pursuits, where success among competing rivals is the result of superior skill and business ability. If this money, levied upon and taken from the public by a private corporation engaged in inter-State commerce, were used to build new railways and to increase equipment, trackage, and terminal facilities to an extent which would enable every traveler and every shipper to use the highways with convenience and comfort, so that no such thing as a car famine would ever be heard of, perhaps no complaints would arise and no remedies be invoked.

The enormous increase in the revenues of the carrier has been absorbed by the stockholders who subscribed for the stock and who receive the dividends. But the money paid to the carrier for the stock apparently has not been used to increase carrying facilities. How has it been used? Increased facilities have been furnished from time to time, but such as have been provided are grossly inadequate. The carrier has failed absolutely to increase its facilities so as to provide adequate public service or anything that approaches it. In failing to do so it has failed to perform the duties for which it was chartered, and has failed to fulfill the ends and purposes for which it was created. And this lamentable failure is not a private matter, but is essentially a matter of public concern.

The carrier has failed to keep abreast with the increase of population and the enormous increase of business, which is now six times greater than when it earned seven per cent. on its original capital. It has failed to furnish sufficient trackage, equipment, or adequate terminal facilities. Statistics show that railway mileage has increased only twenty per cent. in ten years, while the earnings have increased one hundred and ten per cent. Trackage as distinguished from mileage is also miserably inadequate. As a consequence, the increased traffic has so far outgrown the facilities furnished by the carrier that the inhabitants of the territory who are compelled to rely on this particular railway to carry on their business cannot, with ordinary celerity, move their crops or the products of their mines or their factories. The investigation of the fuel famine, and car shortage in the Northwest, held in December last, revealed the fact that fifty million bushels of grain, as nearly as could be estimated, remained on the farms or in the country elevators of North Dakota. It was further shown that in some localities no freight trains

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passed the depots at times for periods ranging from three to four weeks. It is clear that one railway cannot do the business which requires the services of at least three. Consequently many have been ruined, thousands have been injured pecuniarily, and the growth in population and general business prosperity must also suffer.

The perennial increase of wealth above referred to, which may be said to be the direct result of increased population, should inure to the benefit of the State. It is the unearned increment appropriated by the carrier to his private use, but which the carrier should have used to increase facilities for traffic and transportation. This unearned increment, doubtless, is what the President refers to in his recent message to Congress, in which he says that the people, while they do not wish confiscation, and desire those who invest in railway securities to receive a fair return upon their investments, "will not tolerate efforts to make the public pay dividends on watered stock. They are justly indignant at manipulations of securities and tricks of organization by which the effort is made to secure a monopolistic grip upon a community, and then capitalize the value of the control as a basis for unreasonable exactions. They are willing to see legitimate business pay legitimate profit, but they insist upon being well served and fairly and impartially served." In other words, the unearned increment which should be used by the carrier to increase its facilities so as to prevent congested traffic and car famine, and to enable it to perform its duties faithfully, is capitalized "as a basis for unreasonable exactions" and used to pay dividends on watered stock.

The protest which has arisen has increased in volume and intensity, until, goaded by incessant complaints and the general discontent of the people, the officials of the State of Minnesota have finally been driven by the sheer force of public opinion to take some action to enforce the laws of the State, which have been ignored for years. Whether the enforcement of these laws will furnish an adequate remedy for the evils complained of is not material to the present inquiry, which concerns more efficient and far-reaching action by the Federal Government in the premises.

It would be impossible for the directors of a private corporation to create wealth to the extent of $14,700,000 annually unless they were permitted to exercise the power of taxation, which power resides exclusively in the sovereign. In other words, a corporation which operates a public highway exercises the powers of the sovereign. Permission to fix rates and charges for transportation of persons and property is permission to exercise an attribute of sovereignty. The public highways of the country are constructed for public use, to accommodate public travel and secure public convenience. They are absolutely essential to the Government. The sovereign cannot surrender its power over its highways, because the entire community has an interest in preserving the power undiminished. The impairment of the power in the least degree would render the carrier supreme and make the State subordinate. The sovereign cannot surrender it any more than it can surrender the taxing power which is essential to support the Government. Yet private corporations, in operating the public highways of the country, incidentally exercise the power of taxation; but, unlike the sovereign, they exercise this power, as their business is now conducted, largely for private gain and emolument. The power to tax can be legitimately exercised only for the benefit of all the people. It must be exercised by the sovereign to maintain the integrity of the Government. The people pay the tax into the public treasury for the benefit of the commonwealth, to operate the machinery necessary for its administration. The public highways of the country are its avenues of commerce, and are essential to the existence of the State, for without commerce there can be no civilization.

When, therefore, the Government conferred upon a private corporation the privilege of operating a public highway, it permitted it to exercise a high special privilege and to perform the powers of the sovereign. Under our system it was deemed better wisdom to allow the duty

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of operating these highways, which are also military and post roads, to be performed by private corporations, upon the assumption that they would discharge that duty faithfully and well. When the carrier assumed the duty thus imposed, it entered into an obligation to carry for all, upon equal terms and conditions, and to operate the highways it was permitted to construct, primarily for the benefit, use, and convenience of the public, and to live up to all the duties imposed by law upon common carriers. To this end these corporations were created, and to accomplish this purpose they were permitted to be called into being. They received their charters and franchises as trustees, not for syndicated wealth, but for the people who compose the government which conferred these high special privileges. The President has said in this connection, in his recent message to Congress in discussing the delinquencies of public service corporations, "In special privilege they live, and move, and have their being."

When public transportation corporations fail to fulfill their mission, and fail to achieve the ends and purposes of their creation, they have violated their charters, and the trusts and obligations imposed upon them. The indictment against them is that they do not carry for all upon equal terms and conditions. They do not move traffic with ordinary celerity. They do not transport persons in comfort, nor at times suited to public convenience. They do not furnish adequate equipment, trackage, or terminal facilities to keep pace with the increasing population and the expanding volume of business. They have failed to confine themselves to their duties as carriers, but have assumed to become miners, shippers, and manufacturers.

In so doing they have acquired private interests, the retention of which is repugnant to their public duties. As carriers, exercising special privileges and sovereign power, they have allied themselves with commercial enterprises. They have acquired extensive holdings in corporations engaged in mining coal, producing and refining oil, in the manufacture and sale of iron, steel, sugar, and ice; as dealers in cattle and live stock, in dressed meats, and in all the necessaries of life. By giving special rates for the carriage of these articles over the public highways to corporations in which they, as directors of the carrying corporations, are interested—because they own stock of the trusts and participate in their dividends—they practically choose who shall use these highways, to the exclusion of shippers not thus favored, and thereby make them no longer public but private. The result is a gigantic conspiracy against trade and commerce, the conspirators being the public carriers and the great trusts with which they are partners and allies. The carriers and the industrial combines have practically secured a monopoly of trade and commerce in the necessaries of life.

This result, so far as the carriers are concerned, could never have been accomplished without the exercise of the sovereign power which the carriers exercise exclusively in operating the public highways of the country. In other words, the creature has become, in one sense, a separate branch of the Government, coordinate with the creator in the exercise of the sovereignty conferred.

The State of Minnesota has a right to complain, but the law limits its activities to commerce within the borders of the State. Its courts have the power to enjoin the corporation which it created, and compel its creature to give the State officials a bill of particulars before permitting it to issue more stock. But it is obvious, from the facts above referred to, that the issue of this stock will affect directly commerce extending far beyond the confines of Minnesota. This aspect of the question gives the Federal Government supreme control of the situation, and the jurisdiction of the Federal courts attaches in a controversy which affects inter-State commerce.

The Supreme Court of the United States, in the De Cuir case, ten years before the Inter-State Commerce Act was passed, set aside as null and void a statute of Louisiana which attempted to regulate the conditions of travel on steamboats plying the Mississippi River along the borders of several States, upon the ground that Congress alone could legislate with regard to inter-State com-

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merce. The Chief Justice used this pertinent language: "State legislation which seeks to impose a direct burden upon inter-State commerce, or to interfere directly with its freedom, does encroach upon the exclusive power of Congress." It is clear that if the State of Minnesota should pass a law which imposed a burden on inter-State commerce, or which would interfere directly with its freedom, the law would be void. The Great Northern Railroad Company is a creature of the State of Minnesota, having been created by its laws. The creature is not greater than the creator. If the State could not impose a burden on inter-State commerce, neither can the corporation which is its creature. But the corporation has levied the tax and imposed the burden, and seeks to levy more tax and increase the burden. If the Circuit Court of the United States, in the absence of any Federal legislation, could enjoin the enforcement of the Louisiana statute, as it did in the De Cuir case, because the statute created a burden upon or interfered with the freedom of inter-State commerce, why can it not enjoin the acts of a transportation corporation for doing precisely the same thing in a different manner?

The rule is that any act of a State which directly affects inter-State commerce is void, and can be enjoined and forbidden by a proper suit in a Federal court. It follows, therefore, that any act of a corporation created by a State which directly affects and imposes a burden upon inter-State commerce may, in like manner, be enjoined and forbidden by a proper suit in a Federal court.

No amendment to the Constitution is necessary. No additional legislation is necessary. The De Cuir case was decided when there was no Inter-State Commerce Act in existence.

Reference in this connection might be made to the recent decision written by Mr. Justice White, and concurred in by every member of the Supreme Court, in the Chesapeake and Ohio case, in which the Court decided that to permit a common carrier to engage in business other than a carrier in commodities carried by it was contrary to public policy, and that contracts made in the conduct of such a commercial transaction were null and void, and could not be enforced by the carrier. The Court observed that "if a carrier may become a dealer, buy property for transportation to a market and eliminate the cost of transportation to such market, a faculty possessed by no other owner of the commodity, it must result that the carrier would be in a position where no other person could ship the commodity on equal terms with the carrier, in its capacity as dealer. No other person owning the commodity being thus able to ship on equal terms, it would result that the owners of such commodity would not be able to ship, but would be compelled to sell to the carrier." It is true that the Court said that the act of the carrier was also in violation of the provisions of the Inter-State Commerce Act with regard to the publication of tariff rates, but the Court directly held that the conduct of the carrier in engaging in business other than that of carrier was condemned by public policy. This prohibition against carriers engaging in business as merchants and miners is now incorporated in the statute by an amendment to the Inter-State Commerce Act.

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THE CITY OF THE DINNER-PAIL

BY JONATHAN THAYER LINCOLN

THERE are cities in America nearly if not quite as cosmopolitan in population as Fall River—the City of the Dinner-Pail, I like to call it—but none in which the people of many lands are so intimately associated in their daily lives; for the industry of this manufacturing community is not diversified, there is no opportunity for the people of different ancestry to follow this or that occupation—they must all make cotton cloth or perish; and so it is that the children of Shem, Ham, and Japhet live and toil side by side. There are nearly one hundred cotton factories in the City of the Dinner-Pail, operated by half as many corporations. Over three million spindles and nearly one hundred thousand looms whir and clatter within the granite walls of the factories, and from daylight until dark nearly thirty thousand men and women earn their daily bread making cotton cloth.

Years ago thrifty New England folk built mills along the wooded banks of the river which furnished power for the machinery, and less successful New England folk operated the spinning-frames and looms. The factories were small, and the city then was nothing more than a little manufacturing town. As the cotton industry developed the village grew; newer and larger factories were built; English and Irish workers came, then French Canadians, and finally Portuguese and Italians, Armenians and Russians, Polanders, Swedes, Norwegians—the people of every race and language. The city now numbers one hundred and twenty thousand souls, and is the center of one of the greatest industries in the country. There are those who shun the City of the Dinner-Pail as if it were the City of Dreadful Night; they gather their skirts about them and pass it by, little knowing the vastness of its human interest, little dreaming of the poetry that lies beneath the smoke pouring from the factory chimneys.

Fortune has never been kinder to me than on the Sunday morning when I first went to service at St. John's Church, in the City of the Dinner-Pail. I was a very young man then, but one year out of college, and just commencing business. At the university I had formed many friendships, and had become, by some kindly chance, one of a little company of men, slightly older than myself, living in Boston—an interesting literary group; all clever men, and some of undoubted though untried genius. Since then one of the number has written some of the sweetest verses in our language; one has made his name familiar to every lover of Gothic architecture; one has written essays which to me at least are as sweet and fanciful as those of the gentle Elia; and one has painted pictures of rare beauty. Some have failed, poor chaps, their genius turning out to be mere talent; and one whose mind was keenest and whose soul was sweetest died before his days of apprenticeship were done. We used to meet in an attic over a paint shop in the heart of the busy city, and discuss with youthful enthusiasm the absorbing problems of the day. We were all idealists, despising Mr. Howells and the writers of his school, while our enthusiasm for George Meredith knew no bounds. We were devout followers of the Pre-Raphaelite brotherhood, and worshiped the name of William Morris; we hated the rush and hurry of a commercial age, and railed at "progress" when understood to mean electric cars and telephones—in a word, we believed that mankind had been brutalized by machinery, and our mission was to preach the gospel of John Ruskin and save America from the hands of the Philistines.

Returning to the City of the Dinner-Pail, I found myself in a different atmosphere. Rossetti's name was next to unknown; Morris may have been thought of as the inventor of a comfortable easy-chair, but not a single Kelm-

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scott book was owned in the city. And as for George Meredith, if one of his novels strayed from its shelf in the Public Library, it was because some immature young person believed him to be the author of "Lucile." The City of the Dinner-Pail was then, as it is now, the busiest of New England manufacturing towns, a workaday city where no vice was so disgraceful as idleness; where thousands of men and women, yes, and children too, toiled from early morning until nightfall in the factories earning their daily bread; where the manufacturers themselves worked early and late at their desks, and where the talk of the home even centered on business.

One day, as I was busy at my desk over a particularly elusive trial balance, a man older than myself by about four years entered the office. He was an athletic young fellow, whose face indicated a cheerful, energetic disposition, and his dress marked him as an Episcopal clergyman. His errand was quickly explained. He had remembered me as a member of his college society. His parish was composed of English operatives, and as the winter had been unusually severe, many of his parishioners were in need. One case particularly interested him, and he asked me to help him find employment for the man. There was a peculiar charm of manner, a mingling of sincerity and good humor, of common sense and enthusiasm, about the rector of St. John's which at once attracted me to him, and led me the next Sunday to accept his cordial invitation to attend service at his church. I found St. John's an unpretentious Gothic structure of native granite, situated a mile or more from the center of the city. There were good lines enough in the building to suggest, in a crude way, some little English parish church, and, entering it, the suggestion became complete. I felt myself for a moment in the "old country," and, listening to the responses, heard the dialect of Lancashire. The illusion was, however, only for the moment; with the voices speaking the dialect of a country beyond sea were mingled the nasal tones of New England; for in St. John's parish Yankee sons are begotten of English fathers. The Protestant Episcopal Church is the one heirloom left to us by England, when she officially departed from our shores, which time has altered least. To thousands in our generation it proclaims the message that the splendid history of England is our history too—that all her glorious traditions are ours by right of inheritance; and as I sat in St. John's church that Sunday morning listening to the responses in which were mingled the dialects of Lancashire and New England, I was alive, as never before, to the grandeur of this heritage. And what hearty responses these were! Listening, I understood that the people of St. John's worshiped God with whole hearts. It was hard to realize that these people, devout, single-hearted, enthusiastic in their quest for truth, were the same men and women who, working at the spinning-frame and loom, had so often seemed to me merely the vital part of the machinery. That moment I determined to know them better, and I here record with love and gratitude that many of the happiest hours of my life have been spent in their companionship. When I left St. John's that Sunday morning, I realized that the life about me was not the dismal, sordid thing that fancy had painted it, but, instead, possessed an interest passing the imagination, and with an unwonted enthusiasm I sought to find my own place in it.

At half-past five each morning in the City of the Dinner-Pail the factory bells ring out in merry chorus; only the older factories keep up the custom, but they are so numerous that the bells are heard from one end of the city to the other. On many a dark winter morning the sound of the bells has awakened me to reflect for a moment on the lot of those who "get up by night and dress by yellow candle-light," and I have returned to my dreams while already the streets were beginning to be thronged with the army of the dinner-pail. And what a motley army it is which, in the early morning, hurries through the streets to the day's work in the many factories! It is composed of men and women of every race and language—the greatest numbers, however, being of French, Irish, and English parentage.

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The French Canadian population, numbering about thirty-five thousand, is centralized in the eastern part of the city. Walking the streets, one hears French spoken quite as often as English; boarding-houses bear the sign of "Maison de Pension," while other signs over the shop doors set forth in French the dealer's wares. High on a hill overlooking the beautiful lakes which skirt the city to the eastward stands Notre Dame College, in which are enrolled over twelve hundred students, and near the college buildings towers the great church of Notre Dame. In the adjoining streets are the parochial residence, the convent, and the schools. Not far away is the office of L'Indépendant, a daily paper of no mean circulation, printed in French. In its columns may be found recorded the meetings of such societies as the Ligue des Patriotes, the Garde Napoleon, the Société de St. Jean Baptiste, and such clubs as the Laurier and La Boucane, the Cercle Montcalm, and a score of others.

As one walks the streets of the French quarter it is hard to believe one's self in a New England city. If one were to enter the houses, this belief would be even more difficult; here he would find customs very foreign to the soil in which they flourish; he would hear the affairs of the home discussed in a foreign tongue; he would find no trace of the Puritan traditions deep-rooted in another section of the city among the few thousand of New England descent who dwell there, but, instead, the traditions of a Latin race. While he would find so much that was foreign in suggestion, he would, however, discover, if he looked beneath the surface, a deep-rooted Americanism; for these people are loyal citizens of the United States. The French voters who go to the polls take a keen interest in politics; they influence new immigrants to become naturalized, and, when their papers are received, to exercise the right of suffrage. Here, as in their Northern homes, the French Canadians run slight risk of extinction through race suicide, for their families are large. I have heard of instances where the children of the same parents numbered more than twenty, and families of twelve and fourteen occasion no comment among them. Large families beget either shiftlessness or thrift, and in the present instance it is the latter which obtains, for thrift is the predominant characteristic in the homes of the French quarter. The French Canadian loves the dollar; he dreads nothing more than a strike, because a strike enforces idleness and idleness entails loss of wages. There are no French Canadian labor leaders.

The Irishman who makes his home in the city is the same Irishman who makes his home everywhere in the land—as he himself might state it. There are twenty-five thousand Irish-Americans in the City of the Dinner-Pail; the ancestors of some came before the first factory was built; and many an Irish family can claim to be among the oldest in the community. From these families come many of the foremost citizens, conspicuous in every profession as well as in every trade and craft. Most of the twenty-five thousand, however, came in recent years; some came yesterday, fresh from the old sod, as green as their emerald isle, clad in homespun, and speaking an unintelligible dialect; but before a decade has passed all will have become enthusiastic citizens of the great Republic.

The English operatives, some of whom we have seen at their devotions in St. John's Church, bring with them the customs and traditions of the old country. They give tea-parties at which the guests sing unending ballads to monotonous music; Shrove Tuesday brings the inevitable pancake, Christmas its plum pudding and the Yule log. Perhaps at Christmas time transplanted traditions are most in evidence, for at this season of the year the hearts of men go out to all mankind, and in the cosmopolitan community each speaks his message in his own tongue, and, as in the day of Pentecost, each hears the message of the others in his own language. The English trim their churches with their own hands—it is no meaningless ceremony with them; they gather the greens and wreathe the holly to welcome the coming of the Christ child. On Christmas Eve the candles are lighted in many

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homes, and shine a welcome through the windows to the wayfarer; and, best of all, after the midnight service in the church, the waits go about the sleeping city—no whir of spindles or clatter of loom is then heard—singing carols. The voices of the singers ring out on the winter air:

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
Peace on the earth, good will to men
From Heaven's all-gracious King.
The world in solemn stillness lay
To hear the angels sing."

And those who sing this carol are the same men and women who throughout the year stand beside the spinning-frame and loom in the noisy factories.

A description even of the Christmas customs of the folk of the many nations who work side by side in the mills would fill many pages; and a volume which should include also a description of the Old World traditions which survive in the family life would be of vital interest to the student of sociology; for the City of the Dinner-Pail strikingly illustrates the wonderful process of assimilation which is going on throughout our country. Each year immigrants from every nation under heaven come to our shores and are transformed into loyal citizens. It is, happily, not true that the traditions of the old home vanish in a moment as by a miracle; they remain, slightly modified, perhaps, for generations; but they survive in the home, not in the civic life; and the survival of these customs lends a peculiar charm to the study of life among the toilers.

Some one has facetiously said that "American" was spoken at the building of the tower of Babel. Underlying this saying is a truth which one can easily understand by walking, some Saturday evening, through the main street of the City of the Dinner-Pail. Years ago, when the great city was an insignificant factory town, and all the spindles in operation would not equip the smallest of its many mills today; when these spindles were tended by the sons and daughters of farmer folk, whose grandchildren now look pityingly at the operatives returning from the day's work, dinner-pail in hand; when the sight of any of the foreigners who crowd the streets to-day (the Italian woman, her head surmounted by a huge bundle tied up in a bright shawl; the pretty French girl, dressed stylishly, if cheaply; the Portuguese laborer smoking his cigarette; the long-bearded rabbi; the Dominican monk in the garb of his order) would have created a stir of excitement to be talked of for days in the community—years ago it was the custom of the village folk, after their Saturday supper of baked beans and cold corned beef, to go "down street," as the saying was. The shops were open, and thither went the village folk to make the week's purchases, pay the past week's bills, and, if the night were pleasant, leisurely to walk up and down the street. Besides this the village offered meager pastime for its people. Nor was there great need for amusement, save on Saturday nights; for work began at sunrise and ended at sunset, and it was only on the evening before the Sabbath that the good people of the town were inclined to sit up o' nights. When the mills multiplied and the foreigners came, they, too, took up the custom of going "down street," and this custom has survived until to-day. On other evenings Main Street presents no unusual appearance, but on Saturday night the sidewalks for a distance of half a mile north and south of City Hall—the limits of the village street as it was in the old days—is crowded with good-natured, laughing men and women. Nowhere in the world, not even on Broadway or Piccadilly, could we find a crowd more dense. It is interesting to note that this unusually crowded condition is limited to a single mile of sidewalk in the very center of the city; that the crowding begins at about seven in the evening and ceases at nine, as abruptly as it begins; that the greatest numbers promenade on one side of the street, which must have been the "proper side" in the old days; and that the vast throng congested within these narrow limits seem bent on no business. The shops are open and are well patronized, but the number of shoppers is insignificant compared with the thousands who walk aimlessly along, an irresistible current of humanity. What multitudes of events in every

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land under heaven have contributed to gather here these men and women of so diverse heritage! Here are united the strength and vigor of the North, the gentle, careless spirit of the South; here East meets West, and all are welded in a mighty whole. What meaning has their presence here to us who seek to understand the "Social Question," who seek to solve the "Labor Problem"?

The first fact—so evident that a specific statement of it seems unnecessary—is this: every man and woman making up this throng is a human being, an individual, distinct and different from every other individual that God has created. Evident as is the fact, there is a tendency in our time to neglect its meaning. Our very phraseology when we refer to these working men and women indicates the trend; we speak of the labor element, the labor vote, the demands of labor, when we mean the workers—the individuals who toil in the factories, the votes of these individual workers, and the demands for better conditions of life which these individuals, acting with a common impulse, make upon their employers. In the old days "help" was the word used to designate the workers, and this difference in language has a deeper significance than at first appears. It means that men and women who in the early days of the factory system helped their employers—that is, were associated with them in the manufacture of cotton cloth—now sell their labor as they might sell coal and cotton were they dealers in these commodities, and that somehow, in the complicated development of the factory system, the individuality of these workers has been so merged with the great machine of which they are the parts that in our common speech we fail to make the proper distinction between labor and the laborer, between the commodity and the man who sells the commodity.

If we were to follow these men and women to the thousand homes to which they will return, we should find these homes far more attractive than the average citizen is prone to think. We should also come to know the workers as individuals, and in our minds separate the commodity from the man who sells the commodity; and, becoming acquainted with these persons in their homes, we should learn to use discrimination in accepting as truth much that is written about them in sensational magazine articles, much that is printed in the authoritative-looking volumes of the doctors of philosophy. The library shelves groan with the weight of books catalogued under the head of sociology, dealing with what is loosely called "The Social Question," or, what amounts to the same thing, "The Labor Problem." Many of these volumes are written by scholars who have thought deeply along economic lines; some are the work of sensational writers who cry that the rich are growing richer and the poor are growing poorer, and nothing but a revolution can restore the balance; while other authors are apologists for the present system and tell us that, all things considered, the worker has no reason to be discontented; yet discontent exists, and the fact must be explained. In the face of this vast literature we are still in need of an adequate criticism of our workaday world.

In the last generation the factory day began at dawn and ended at nightfall. Then, as now, some workers were contented and some rebellious; by turns the ten-hour and the eight-hour day were heralded as the dawn of the workingman's hope; but still some are satisfied and some discontented. In our vain efforts to solve the labor problem we rush from one ineffectual remedy to another, because we are unable to view the problem in its true perspective. If we could follow the men and women who crowd the main street of the City of the Dinner-Pail each Saturday evening, go to their homes and become acquainted with the worker as an individual, many errors that now distort our vision would be corrected.

At half-past five each morning in the City of the Dinner-Pail the factory bells ring out in merry chorus, and half an hour later the streets are thronged with the army of the dinner-pail, hurrying to the day's work in the factories. Twenty-seven thousand men and women make up this host of labor—men and women, that is the fact to be remembered. Once in the factory, they will become the vital

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part of the great machine which annually turns out so many million yards of cotton cloth; but now, as they hurry to the day's work, we recognize in each an individual human soul, separate and distinct from every other. Fearful injustice has been done these men and women by persons with the best intentions—persons who write books about them—slandering their manhood and their womanhood. This army lives on frugal rations, fights hard, sleeps well, every year advances, never retreats. The social unrest that so many talk about and fear is a healthy unrest—it is the sign of social progress.

Less than a century ago, when the factory bells rang out upon the morning air, what manner of men and women responded to the call? New England folk, men and women, boys and girls from the neighboring farms. To-day their children own these factories, and the Yankee operative has all but disappeared. The English followed, then the French, not to starve and fail, but to follow the law of human progress. In every generation of these factory folk men and women appear in whom is embodied the aspiration of the class, the aspiration which underlies the social unrest. The immediate cause of that unrest may be some condition incident to the factory system, but these immediate causes are not primal causes; the fundamental cause is inherent in that impulse of the race that compels it to rise from worse to better, from better to best.

The case of an elderly slasher-tender with whom I am acquainted is an instance of this impulse working in the individual. This man was a Lancashire operative of the class that supplanted the Yankee worker when, in the process of social evolution, the New Englander ceased to tend the machinery in the factories. He and his wife took equal chances with the other operatives in the mills, they worked under the same conditions with equal opportunities, yet they were able to send their children to high school and normal school, and thus the latter became teachers instead of weavers; their grandchildren will go to college, and, alas! will forget the link that unites them with the toilers. The case of the slasher-tender is not peculiar; there are many hundred such cases in the City of the Dinner-Pail. He is not some meteor-like exception of a man who rises from rail-splitter to President and is used by the preacher as an example with which to exhort listless boys; he is typical of a phase of the industrial question that the reformers have overlooked.

We see evidences of the working of the law of human progress in classes of toilers, here in the City of the Dinner-Pail, as well as in individuals. Matthew Arnold suggested culture as the antidote for anarchy. Mr. Frederic Harrison and the reformers laughed at him. "Do something," they cried; "do something; no good can come of dreaming; culture cannot put food into infants' mouths." Reformers then, as now, were in a hurry. But the poet was wiser than the reformers knew. Here, in the City of the Dinner-Pail, the English replaced the Yankee workers, and French Canadians are replacing the English. The Yankees did not starve, and the English are not starving. The Yankees became manufacturers, they became clerks and merchants and doctors and lawyers and teachers; and the English are following in the footsteps of the Yankee. Every individual did not rise; thousands failed hopelessly—that is the law—individuals perished, but the type survived, and in surviving advanced. The English replaced the Yankee, and the French are replacing the English, and in the life of the French Canadian operative I see an evidence of the law of progress working in a way that suggests Matthew Arnold's remedy. I have already referred to the great church of Notre Dame, which, surrounded by the college building, the convent, and the schools, stands high on the hill overlooking the city. You may say that minster, the spires of which may be seen for miles about, stands for the power of the Roman Church, and so it does. But it stands for a power mightier still than the ecclesiastical dominion of the Bishop of Rome; it stands for the aspiration of the race; and, in a particular sense, it stands for the law of human progress at work among the French Canadian operatives. Who built that great church high on the hill overlooking the city? It was built by French

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Canadian operatives—thousands of them—each giving his mite from the meager wages earned day in and day out, standing beside the spinning-frame and loom. Many hundred thousand dollars in wages is the measure of their sacrifice. The church is built in mighty proportions; the aspiration which built it is a mighty aspiration. But if you come to study the building with the eye of an architect, forgetting its real meaning, you will see recorded in its stones the fact that the aspiration, mighty though it be, is at the same time crude and uneducated. Had Ruskin seen that building, he would have had another argument to show the brutalizing effect of machinery. The church is neither classical, nor Gothic, nor Byzantine, nor Egyptian, but a very hodgepodge of every order of architecture in the history of that useful art. But who was the architect? From what class did he spring? From the same class to which belong the men and women who built the church by their sacrifice. And when the building in all its rawness, but in all its vast proportions too, was completed, these same operatives gave again, each his mite, and an Italian painter of great talent—some of us believe great genius—came to the City of the Dinner-Pail and gave four years of his life to decorating the walls of the church. He painted a series of pictures illustrating the human life of Christ, and in a mighty canvas depicted the last judgment in such a manner as to attract to Notre Dame students of art, who, as they study the picture, forget the crude walls that frame it, forget the noisy city with its whir of spindles and clatter of shuttles, finding here in such an unexpected corner of the world a work of art which raises their souls to the height of vision. In the great Church of Notre Dame I see an evidence of the law of progress operating in a class of working people seeking its end through culture. That the people themselves are unconscious of the law and of the means by which it operates does not lessen the force of the law nor deny the means.

We turn from the individual and the class to the whole community, and here in no less striking manner we see evidences of the law of progress seeking its end through culture. Given a city of one hundred and twenty thousand persons, seven-eighths of them of the operative class, and you would little expect to find that in all those things that make for the higher life of the community this city should have kept pace, nay, even have outstripped, its progress in material things. Yet such is the case. The first free public library in the world was established in Boston, and nine years later the City of the Dinner-Pail followed the example of the Modern Athens. We might look for the first free public library in a great intellectual center, but we should hardly expect to find the second in a workaday community. The impulse that prompted the establishment of the library in Boston came, without doubt, from those who knew the blessings of the intellectual life and desired to dedicate a great public institution to the advancement of learning. The impulse which led to the establishment of a similar institution in the City of the Dinner-Pail found its source, I believe, in an aspiration that looked beyond the factory walls—the fruit of the law of human progress at work among the toilers.

More natural than the establishment of a public library, perhaps, was the introduction of free text-books in the public schools years before free text-books were required by State law. In a community of wage-earners, where even a small sum spent for books would be a burden to the individual, it was natural that the municipality should be called upon to bear the burden; yet at the same time the fact that the community anticipated the law is an evidence of its faith in the value of education, its effort to combat anarchy with culture. More natural still, but nevertheless an evidence of the aspiration of its citizens, is the fact that before the law of the State required manual training to be taught in the high schools of all cities of twenty-five thousand inhabitants and over, such a course was made a part of the school curriculum in the City of the Dinner-Pail, while the same community was among the first to establish a free kindergarten and a public training-

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school for teachers. It may be said that all these evidences of a community alive to the blessings of education were due, in the first place, to the sagacity of far-seeing individuals, public servants, themselves educated men and actuated by philanthropic zeal, and in a measure this is so; but that such individuals should be developed in this workaday city, in the very heart of Philistia and daily touching elbows with the populace, is the best evidence of that aspiration to which I refer; and if this fact were not enough to prove the truth of the statement, then the enthusiasm with which the toilers take advantage of these many opportunities opened to them could be cited as conclusive evidence. Had there been no free normal school, the slasher-tender's daughters would not have become teachers; but it was not the training-school that enabled them to live their lives in the school-room instead of the factory, it was the law of progress dominating the mother's mind—that mother who for so many years tended eight looms in the noisy weave-room—the unconquerable desire in the mother's heart to give her children better things than she had known. And again turning from the individual to the working people as a whole, we find the final evidence. It is no small thing for three thousand operatives, after spending ten and one-half hours at work in the factories, to attend school from seven o'clock until nine in the evening. Yet so they do, not only in the textile school, seeking to increase their efficiency as operatives; not only in the primary and intermediate schools, seeking to fulfill the educational requirements of the State law; but in the evening high school, seeking that culture which is the fulfillment of the law of progress.

In the introduction to his "History of English Literature" Taine says: "Neither mythology nor language exist in themselves; but only men who arrange words and imagery according to the necessities of their organs and the original bent of their intellects. A dogma is nothing in itself. Look at the people who have made it; nothing exists except through some individual man; it is this individual with whom we must become acquainted." In just this way, there is no labor problem separate from the men and women who create it. To understand the problem we must know the individuals, and know them as they really are—the worker at the loom and in his home, the employer at his desk and in the world of men.

The City of the Dinner-Pail offers a rich field for investigation to the student who desires thus to understand the labor problem.

RELIGIOUS MEETINGS FOR WORKINGMEN

ONE MINISTER'S EXPERIENCE

THE Outlook asks for a brief account of my experience in attacking the problem of the Church and the workingman—or at least trying to find out what the nub of the problem is—by the direct method of going to the men. Leaving my country parish and coming to New York City with this specific aim, I first made the acquaintance of a body of from fifty to sixty workingmen in a Settlement club. By race and birth they were American, German, Irish, Austrian, and Jewish. By trade and occupation they were draymen, tailors, butchers, salesmen, machinists, students, street-cleaners, plumbers, janitors, firemen, policemen, minor city officials, street-car conductors, office clerks, blacksmiths, and so on. I found them an intelligent, clean, self-respecting, sound set of men, generally temperate, always considerate, unfailingly interesting. Several of the best and ablest were ward workers for Tammany.

From the point of view of my "problem" their most significant characteristic

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was complete openness and simplicity of nature, amounting indeed to boyishness. They were genuine, they said what they meant, they showed their feelings.

As I became more and more impressed with their genuineness and simplicity, they seemed to me more and more to offer the rarest of fields for religious cultivation—like soil waiting for seed, good soil where seed could not fail to bear. They seemed precisely such men as the Master sought and cultivated, and found ready to receive his message and become its conservators.

They were ready for the seed, but that seed plainly must be a message freed from every shred of conventional, doctrinal, or ordinary "religious" phraseology, else to them it would be Greek; and it must be the simplest, essential elements of the truth of God for man and man for God if it were to find its way home. This thorough simplification and reduction of the Christian message to its essential elements is precisely what has resulted from the modern changes in religious thought. The field seemed ready and the seed ready, but not the sowers; and even were the sowers at hand, how were they to gain entrance to the field? Not as yet through settlements, for the special aim of these seems to preclude religious planting; nor through the churches, for the gates and lanes of the church do not lead to this field.

In order to see what could be done in the way of reaching this class of men with a simple, direct, wholly religious message, I left the settlement, and first made a study of what was being done with the workingman in view by the churches and missions of the East and West Sides, for more than one church is trying to grapple with the problem. In the meetings of these churches I found women, but not workingmen; I found workingmen in church clubs, gymnasiums, and classes, but not in the church. In the church which, considering its size, location, and what it stands for, I supposed had done much towards a successful solution I found not one workingman. The statements of pastors making the most direct efforts were uniformly discouraging. St. George's Church (Dr. Rainsford's) constituted the only break I discovered in this uniformity.

Meanwhile I was trying to find a way to get to these men myself with the message. Would street preaching do it? or talking in the saloons? Was there a settlement that wanted to experiment with preaching or with recognized religious work? Could I get into factories, as Dr. Hillis was going into the Navy-Yard? or could I gather groups here and there in the homes, and sow the seed that way? I then found that the New York Young Men's Christian Association was holding weekly noon meetings in several shops. It was ready to accept my services. The first thing for me to do was to gain admission to more factories. The Young Men's Christian Association name I found to be a good introduction to the employers, though once it elicited vehement expressions and the request that I "go do my missionary work among those Young Men's Christian Association men; they needed it." In the extension of the work during the winter, I visited, I suppose, sixty or seventy factories, machine shops, and foundries, made inquiries, and if they employed only men, to the number of fifty or more, I laid my proposition before the superintendent or some member of the firm. The proposition was that representatives of the Young Men's Christian Association be allowed, as an experiment, to come into the factory at the noon hour on a given day in two successive weeks to hold a fifteen-minute "meeting." If the experiment "took" with the men, and proved no interference with the work and no detriment to the firm, meetings should go on. Otherwise they should cease. Frequently the courteous but decided reply was that inflexible regulations forbade admitting any one to the floors. Sometimes by urging the fact that I talked the religion of work and faithfulness, helped to make thoughtful and conscientious employees, and had never failed to gain the hearty approval of the firm after trial, I could discover a loophole in the regulations. Once a big, pugnacious superintendent, bringing his fist down on the office counter, broke in before I could finish my sentence: "We don't

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have that sort of thing here. . . . No, I say, nothing of that sort *here*." Which I quite enjoyed. And once a suave member of the firm was "full of sympathy for the work," "believed in and regularly supported the Young Men's Christian Association," was "active in the church," but it "was against their principles to interfere in any way with the religious convictions of the employees—as with their politics." "Quite out of the question, I assure you, quite out of the question." Which left a bad taste in my mouth. Now and then the plan was immediately and cordially welcomed. As a rule, there was half-hearted consent to the experiment, with manifest skepticism as to the men's approval—an attitude that underwent a marked change after a few weeks' trial.

The supply of speakers has been sufficient only to start meetings in the larger shops, employing from about two hundred to six hundred men. The meeting consists of five minutes of cornet or other music of a popular character to call the men together on some central floor right amidst the machinery, then a straight, simple talk ten minutes long, more or less, according to the length of the "nooning"—usually half an hour—and, if there is time, a musical selection, frequently religious, to close. The men will come the first few times from curiosity. Thereafter the meeting turns on the speaker's power to send home in practical fashion the truths of men's relation to God. At the second meeting the men vote on the question as to whether we shall keep on coming. They have never yet turned us down. An expression of shop opinion before the meetings began would invariably show scant respect for the proposition. When they find out the sort of religion we talk—practical, elemental, universal—about work and manliness, self-mastery, and good will, things they had not thought of as being religious, their hearty and responsive attitude is immediate and significant, coming from Protestants, Catholics, and Jews alike.

My talk invariably starts from God; it aims to make God real—not at all to proselytize; it takes its shape avowedly from some word or incident in the life of Christ; it is enforced with illustrations, and it is applied to the things men are thinking about and living through. Their attitude is often shown by a word as they pass—"That's all right;" "You told the truth to-day;" or by a grip of the hand as an older man says, "Just keep on, you'll wake us up yet!" One man, saying good-by as he was about to begin work in another place, remarked, "Do you know, I like to hear you talk; I never heard any one talk the way you do. You make religion a part of what we are doing every day." Another, in a committee meeting at the Young Men's Christian Association, told how the influence of the meetings had led him to break off a slavish dependence on tobacco, and said, "I want you men to know that your meetings are doing good, more good than you think."

Following the talk, I aim to have a few words with one or two, trying to bring God home to their thought individually. Unless the time is up, a group of listeners will ordinarily form about us. I find the men, as a rule, willing to talk. A man who is ready with a clear-cut religious opinion will prove to be one of the few "good" Roman Catholics.

Occasionally, in place of a meeting some circumstance leads me to start informal conversation with a chance group. It is then that I get points and learn things. Sometimes the talk is about God or religion, sometimes about trades unions or Socialism. A Jew is the readiest for discussion. And he holds to a religious topic—never Judaism versus Christianity, but something to do with the nature of religion itself.

A committee has been appointed from each shop where the meetings have been going on for some time. These committees represent the men at the Young Men's Christian Association, serve us as an advisory board, and constitute a general organization that arranges for an occasional entertainment for shop men and their families in the Association Hall.

My experience has made the general problem seem bigger than ever,—nothing less than a reformation of the Church; first in its theology, to bring about a tremendous simplification of its message,

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and—far more vital, of course—in its spirit, to give it so much of the Christly spirit that it cannot but be by nature the workingman's social home, and cease being what it really though unintentionally is, a class institution.

As for "tangible results," I do not get over a feeling of surprise when I hear the question. It is not the sort of work that shows its results in a year, or two years. "Tangible" results may come and may not come. From such soil an early harvest in a definite religious quickening and deep seeking after God, with a turning to the Church, is possible. Or perhaps, since the thought of the Church is so far from their thought and her ways from their ways, a Church of their own might spring up, the spontaneous outgrowth of their need for true, united religious expression—a need as sure to make itself felt and to shape its own fit and adequate utterance as it is sure that God dwells in men. I do my work and I shape my message on the lines my Master chose and followed. I know that hungry men are fed and torpid men made hungry. I know that no work is more fundamental or more lasting than that. Its issue is with God.

A SPRAY OF ROSEMARY FOR "POOR GOLDIE"

BY ROSE CHURCHILL

IN marked contrast to all the long announcements of the gorgeous pageantry of "Lord Mayor's Day" is the simple invitation to join in the celebration of Goldsmith's birthday which follows, as it were, in the wake of all the merrymaking on London's 9th of November. At the bottom of the small notice was this modest appeal, "Sympathizers welcome." Having learned that the company of "sympathizers" who gather each year to recall the memory of "Poor Goldie" is composed of but a scattering few, we ventured to swell the numbers, and turned our footsteps that dull November afternoon down Chancery Lane and through a low gateway under a picturesque, half-timber building. Beside that barren slab, marked with the brief inscription "Oliver Goldsmith," a wiry, energetic little man was bravely beginning his oratorical efforts before an audience of three or four. This gradually increased to a dozen or more, and at the height of its popularity may have boasted twenty-five persons. Shut in between the ancient Temple Church, where rest in peace those early crusaders of dauntless England, and a high office building (that is, high as our conservative cousins would count buildings) was a heterogeneous company of wayfarers. Here was a sharp-featured woman in rusty black garments with an anxious expression. Beside her stood a tall, well-groomed gentleman of ruddy and phlegmatic countenance. Leaning against the iron rail beside the church was a forlorn individual from the ranks of the "unemployed," who apparently preferred loafing inside this quiet haven to being constantly "moved on" in the crowded thoroughfare outside. A young office-boy had evidently prolonged his lunch hour to see what was going on in the old Temple Churchyard. So the little company ran. Some who had apparently happened upon the celebration lingered just long enough to satisfy their curiosity and went their way. The "wreath," which was to be laid at three o'clock, consisted of a bunch of green reposing on the top of the slab, and of several tiny sprays of violets such as street venders offer one for a few pence.

After our orator of the day had exhausted his praise of the immortal Goldie, he called upon an old gentleman of gentle mien and old-world dignity to recite the "Deserted Village." Every year, for a longer period than they can calculate, this same old captain has stood by the lonely grave in the bleak Novem-

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ber breezes and recited, entirely from memory, the whole of this long poem. Here is a picture that would be worthy of the cleverest pen or brush. Tall and erect in spite of his eighty-two years, he spoke with a fire and enthusiasm that might well be a model for the modern school-boy declaimer. Overcast skies and chilling breezes had developed into a gentle shower by this time. A little gust blew around the gray church, fluttering the captain's white beard and depriving him of his long, picturesque black cape. All unheeding, he proceeded, quite unconscious of wind, weather, and dwindling audience. Once or twice his voice almost broke, and once in the passage about the "parson" he almost lost his place, but he recovered himself quickly and went on. No village parson could have beamed with more benignant smile than he, and there was something quite touching in his rendering of the "broken soldier."

Unfortunately, it was fast being brought home to us that if we remained much longer upon the damp churchyard stones our place would very shortly be under them. So, in cowardly fashion, we slipped out, leaving the captain to reach his climax without us. As we started down towards Fleet Street we could still see the old orator continuing his long recitation. The gray, smoke-stained buildings towered above him, and from the back windows of some of the offices leaned lazy clerks with cynical smiles. The ceaseless roar of the vans in the great thoroughfare without seemed to form a thundering orchestral accompaniment to this plaintive song. We turned away wondering if that voice would haunt us forever, going on endlessly with its pathetic strain. The evening shadows were settling down early on this dark wintry day. Our old captain had done this for many years, but what can one look forward to at eighty-two? Oh! who will do homage to poor Goldie by the time another November wind has come again? We turned into the street, and were soon lost among the countless thousands who pass unheeding where a few tender-hearted "cranks," as the world would call them, were trying to keep one memory green with a spray of rosemary for "Poor Goldie."

A NEW DRAMATIST[1]

MRS. DARGAN'S volume of plays published last autumn will receive serious attention from all who care for the drama as a form of literature and for poetry for its own sake. It is not, however, a first book; and while Mrs. Dargan is not many years out of college, she has not come suddenly to her extraordinary power of characterization and her extraordinary freshness of imagery and diction. Many who read "Semiramis and Other Plays," which appeared two years ago, recognized her rare gifts of dramatic construction and poetic expression and were confident that her strength and charm would come into more vital unity through work and time. There are abundant signs of immaturity in the first book of plays, and only a very young writer would have attempted the dramatization of such a character and experience as Poe's; but there are also indisputable marks of original force of mind and imagination; the quality of promise which comes from strength and vitality rather than from facility and sensibility.

In the four plays—two of them connected—which make up the volume happily entitled "Lords and Lovers" there is much to give the lover of poetry that keen joy which comes from hearing a clear, rich, strongly sustained song from a new singer; the deep satisfaction of recognizing a fresh piece of that kind of work which exhilarates, vitalizes, and widens the vision; a work, in a word, of that art whose chief function is to deepen and heighten the sense of life. The first two plays center about the young Henry III.; the second is a prose drama of contemporary Russia, vivid in description and original in dénouement; the third is laid in Syracuse in the time of Dionysius

[1] *Lords and Lovers and Other Dramas.* By Olive Tilford Dargan. Charles Scribner's Sons, New York.

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the Younger. The three poetic plays are constructed along well-established lines and show the influence of the older dramas; the prose play is not untouched by the spirit of contemporary play-writing. Mrs. Dargan is in no sense an imitator, and her work is in no sense an echo of other and familiar things said long ago; but she has traveled along the great highway rather than taken the by-paths which have tempted and claimed so many contemporary dramatists. Her view of life, in a word, is that of Shakespeare rather than that of Ibsen or Sudermann. It has breadth, balance, the relief of humor. It is a broad and generous outlook and interpretation rather than a lime-light revelation and protest. The recent journalistic exploits in this direction are really local and specialized applications illustrative of that use of the muck-rake over the whole surface of human life which has given the later dramatic literature of the Continent its vividness, intensity, and repulsiveness. It is a great relief to get back to the highway after so many and such prolonged visitations to madhouses, hospitals, and sewers. There are ruffians on the highway; there are deeds of violence and scenes of shame; but there are also the serenity of the sky to touch mean things with poetry, and the breath of the fields to counteract evil odors; and there are generous and noble souls, who have affections rather than lusts, and who are free and spontaneous without becoming lawbreakers and scoundrels. In view of what Mrs. Dargan has achieved and of her great promise, her sanity is of immense importance to her art and to the permanence and representative value of her work.

She has, largely as a result of her breadth of view, that kind of Shakespearean catholicity which makes room not only for all sorts and conditions of men, but for sentiment and humor as well as for tragedy. Her plays are peopled by men and women of the sort that make up the world—the mean, the vicious, the cruel, and the generous, the clean, the loyal, the merciful. There is, therefore, in these plays the variety and contrast that give a drama not only richness and range, but the vividness of effective shading and modulation of tone. The plays are unmistakably the work of a woman, which is only saying that they reveal individuality and the special quality of temperament. This is notably clear and captivating in passages of pure sentiment:

"It was not you, my heart. But say it were,
Should I pull down my heaven because a bird
Makes flying blot against it? 'Tis the doubts
That darkly flitting show love's constant sky
Forever radiant.
. . . . . .
Dearer than life, good-night.
I leave my prayers like candles set about you,
And as they fail think of me on my knees
Renewing them from Heaven."

The humor of the plays runs free from a fresh spring and has a clear, full flow. It is not easily quotable, because, being humor and not wit, it lies in the conception and management of episodes rather than in detachable lines. The play of speech between Orson and Eldra in the second part of "Lords and Lovers" is not only clever but full of character; and the peasant or servant talk throughout the dramas has a robust flavor which is hardly to be found in recent writings outside the pages of Mr. Hardy's novels. The freshness of imagery and of diction which give joy to a jaded reader are found on almost every page, and make it quite certain that Mrs. Dargan is first of all a poet. The vigor of her speech gives fire to such a passage as this:

"Methinks were I the king,
Or Pembroke with his power in my mouth,
Each English road should be ablaze to-night
With swift flint-striking hoofs. Now to our shore
Puffs up the wave may prove oblivion's maw,
And drink these Dover cliffs as they were sands,
Yet England sleeps, with one lone heart at watch."

The freshness of her handling of familiar emotions and similes, the poetic quality of her diction, touch many lines with something very like finality:

"Her princess feet like well the solid earth.
She is a flower that sips of sun and dew,
But feedeth most from root-cups firm in ground;
While you are made of music, love, and air,—
A being of the sky—a lover's star,
Although he be a king. The grace of heaven
About your beauty plays, and drops as soft
Upon my eyes as light from the lark's wing."

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Here is a fresh handling of a familiar illustration:

"They know 'tis death—they know 'tis death.
And what
Is that? We are all guests in God's great house,
The Universe, and Death is but his page
To show us to the chamber where we sleep.
What though the bed be dust, to wake is sure;
Not birds but angels flutter at the eaves
And call us, singing."

Mrs. Dargan has evidently read her Shakespeare wisely and well, and her work bears testimony to the inspiring influence of a companionship which stimulates and invigorates rather than subdues and masters. Occasionally the Shakespearean manner is caught and curiously combined with a distinctly feminine note:

"But there's a world not this,
O'er-roofed and fretted by ambition's arch,
Whose sun is power and whose rains are blood,
Whose iris bow is *the small golden hoop*
That rims the forehead of a king."

The two parts of "Lords and Lovers" form a contribution to dramatic literature of real importance. They are not without faults of construction and infelicities of diction. Mrs. Dargan, it must be remembered, is still a young writer, and her work has the opulence of imagery and diction and the occasional awkwardness of youth. Her touch is at times as firm and decisive as that of a master; at other times it is uncertain and amateurish. One finds in these plays such pure poetry as this:

"For I love to say
Good-by to my dear stars; they seem so wan
And loath to go away, as though they know
The fickle world is thinking of the sun,
And all their gentle service of the night
Is quite forgot;"

such strength and dignity of expression as this:

"I'll not fear to dare
The darkest shadow of defeat that broods
O'er scepters and unfriended kings;"

and such fallings away from grace of diction and dignity of speech as these:

"Who can keep mum when death
Turns the last screw?
. . . . . .
I've but that youth,
Brief youth that held its morning roses up
And fled, and this bare, aged now that drops
But aching moments till I've found my son."

It seems ungracious to point out defects of taste, infelicities of diction, affectations of style, when so much beauty of a fresh and noble kind is poured out as from a full mind; but Mrs. Dargan has created her own standards and is her own judge when she falls short of the final touch of energy and charm.

Comment on Current Books

The American Ten Years' War

This, as its title would lead one to suspect, is another contribution to the already voluminous literature dealing with the Civil War. But it is a distinctly original contribution—is, in fact, unlike any other account of the struggle we have yet read. It represents, to put the matter briefly, an attempt to narrate the varying phases of the conflict in the form of a prose epic. "A new Ten Years' War we witness on our Western Continent," explains the author, "not altogether unlike the far-famed Trojan one ending in the destruction of Ilium and the restoration of Helen. Again every community will muster its contingent of soldiers and send them forth to the war under its leading man or hero, to fight for the great cause, which meant in the olden time that Hellas and not Troy was to determine the civilization of the future. But now a restoration is to take place far deeper than the Grecian or that of Helen; the mighty struggle is not now for the ideal of beauty, but for the ideal of freedom." From this lofty view-point, then, and in the language of sublimity, would Mr. Snider unfold the drama, dating its beginning, not from the firing on Fort Sumter, but from the first invasion of Kansas by the Missourians in 1855. Opinions will differ as to the success attending his effort. For ourselves, despite the obvious fact that his insight and imagination far outstrip his artistic power, and despite the singular circumstance that he bestows the scantiest attention on the campaigns and battles that vindicated the ideal of which he sings, we strongly incline to the belief that his book could be read to advantage by all who would approach more detailed, if more prosaic, studies of the conflict with an appreciation of the significance underlying its external aspects. It is

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quite evident that Mr. Snider has thought profoundly and as a rule clearly of the momentous events of which he writes, and if too frequently he leaves the impression of straining after effect, he undoubtedly contrives to set the essentials forth in bold relief. (The American Ten Years' War. By Denton J. Snider. Sigma Publishing Company, St. Louis.)

European Diplomacy In this, the second volume of his history of European diplomacy, Dr. David Jayne Hill continues and completes his survey of the foundation period which antedated the emergence of diplomacy as a definite system of international intercourse. Having shown how the struggle between the Empire and the Papacy gave room and occasion for the rise of national monarchies, Dr. Hill now proceeds to trace the evolution of the modern state through the warring efforts of these monarchies to attain, if not supremacy, as conceived in the earlier ideal of universal dominion, at least primacy; and their subsequent adjustment to a system of balanced and co-ordinate power based upon the principle of territorial sovereignty. "It is in this transition," he explains, "that the permanent traditions of Europe really have their origin." Such being his view, it is no surprise to find the emphasis placed, not on the Thirty Years' War with its epoch-marking Peace of Westphalia, but on the earlier conflicts leading to that war and arising from the relations between France, Spain, Germany, England, Italy, and the Papacy, and on the growth of the Reformation during the rivalry of Charles V. and Francis I. As before, Dr. Hill's tone is admirably impartial and his treatment scholarly; so that in these important respects we find no reason to modify the opinions expressed in our October 7, 1905, review of his first volume. But the promise of that volume is hardly so well fulfilled in the matter of narrative, which is somewhat lacking in the ease and freshness exhibited in the account of the crude diplomacy of the earlier centuries, and is, it seems to us, overburdened with detail. At the same time, of course, criticism must take into account the increasing complexity of the subject and the manifold difficulties besetting any writer who would make plain the tortuous diplomacy of such monarchs as Ferdinand II., Francis I., Charles V., and Philip II. And certainly, if in not quite so interesting a way as before, Dr. Hill succeeds in setting forth clearly the essentials which it is his main business to develop. (A History of Diplomacy in the International Development of Europe. By David Jayne Hill. Vol. II. The Establishment of Territorial Sovereignty. Longmans, Green & Co., New York. $5, net.)

The Great American Plateau Dr. Prudden is well known to many readers as a popular but accurate writer on scientific topics. Here he gives the reader "glimpses of the rugged southwest country, with its quaint aborigines and the ruins of an older folk." Dr. Prudden has long been acquainted with that interesting country in which the cliff dwellers once lived, and which is filled historically with the romance of early Spanish exploration. Of prehistoric remains, of the life and work of primitive house-builders, and of the present conditions of Indian life on the great plateau he tells us much, while the natural wonders of the locality are graphically described. (On the Great American Plateau. By T. Mitchell Prudden. G. P. Putnam's Sons, New York. $1.50, net.)

Jamaica It is hardly necessary to point out the exceeding timeliness of this volume on Jamaica. Public interest is now and will continue to be for some time specially directed toward the country which has suffered from earthquake, fire, and distress; and nothing could more aptly and satisfactorily answer the questions aroused by that interest than the present book. It is written in a notably sprightly style of description and is very far removed either from dull historical writing or from guide-book minuteness. The author brings out vividly the character and human side of the natives, the commercial needs and difficulties of the Jamaican situation, and makes for the reader scores of little pen-pictures of queer and out-of-the-way features of the life in the island. There are twenty-four full-page illustrations in color painting by Mr. A. S. Forrest, and these add very considerably to the interest of the volume. The book may be commended to the attention of those who have already visited Jamaica or to those who are likely to do so. (Jamaica. By John Henderson. The Macmillan Company, New York. $2, net.)

Life in Ancient Athens Much as has been written about the political and social sides of life in Athens in the ancient days, nothing can be found covering so satisfactorily and completely the subject here treated as does this book. The author's aim is to depict the life of a typical Athenian in classical times from day to day in all its social and political aspects. This he has done most clearly with complete avoidance of anything like dry-as-dust or even didactic methods. We have, accordingly, chapters on the house and its furniture, on

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woman's life and the fashions, on the training of boys, on festivals and the theater, on military and naval matters, on the mutual relations of citizens, foreigners, slaves, and women, and on perhaps a dozen other topics of equal importance and of equal human interest. In a different way and with a different scope, Professor Mahaffy's "Social Life in Greece" is perhaps the most popular and readable book in the class to which the present work belongs, but by confining his treatment to Athens Professor Tucker has, it seems to us, increased the interest and made possible a fullness of description which Professor Mahaffy's book did not undertake. The illustrations have been carefully selected and are really interpretative. (Life in Ancient Athens. By T. G. Tucker. The Macmillan Company, New York. $1.25, net.)

On the Eve of the War After reading the preceding volumes of the "American Nation" serial history of the United States, it is somewhat surprising to find Admiral Chadwick's contribution entitled "Causes of the Civil War." He would be dull indeed who could not grasp that mighty conflict's causes from the exhaustive survey afforded by the pages of Professors Hart, Garrison, and Smith. Fortunately, although four chapters are devoted to a restatement of earlier conditions, movements, and events, Admiral Chadwick's volume is misnamed, being in reality a narrative of the happenings of the two years immediately preceding the resort to arms in the effort to preserve the Union. As a narrative it is easy, compact, and lucid. The Admiral, it seems to us, is inclined to take an over-roseate view of Southern slavery, and a rather narrow one of the motives and conduct of those who lent comfort and aid to John Brown. On the other hand, the student cannot but feel grateful to him for his careful and informing analysis of the last attempts at compromise and of the course pursued by President Buchanan, and for his spirited account of the crucial occurrences at Fort Sumter pending the assault and surrender. With the fall of Sumter his volume closes, and the way is thus finally and definitely prepared for the story of the great war, to be told by Dr. Hosmer. (The American Nation. Vol. XIX. Causes of the Civil War. By Admiral French Ensor Chadwick, U. S. N. Harper & Brothers, New York. $2, net.)

Progressive Orthodoxy The author of this little book is already known widely and favorably by his recent Yale lectures on "The Message of the Modern Pulpit." His present work puts before thoughtful laymen the main points of evangelical doctrine as now held by what twenty years ago began to be known as "progressive orthodoxy." It is for those who desire a statement of fundamental Christian truths more accordant with modern thought and experience than what they find in the historic creeds. It is a luminous help to the clear thinking that grasps essential reality. It is also sane in stopping at the line where it is more reasonable to wait for more light before exploring further. This quality, however, is not so manifest in its discussion of the divinity of Christ—a truth which requires the fullest appreciation, on the one hand, of the immanence of God in man, and, on the other hand, of the God-consciousness which is possible to man. (The Main Points. By Charles Reynolds Brown. The Pilgrim Press, Boston. $1.25, net. Postage, 15 cents.)

Sidney Herbert It is distinctly surprising to find Lord Herbert of Lea the subject, at this late day, of two bulky volumes of biography. More than forty-five years have elapsed since his death, and in his lifetime, although more than once a member of the British Cabinet, his career was hardly such as to place him among the distinguished men of his generation, and certainly was not such as to warrant his biographer's assertion that had he lived longer he would have been Prime Minister of England. His chief claims to remembrance rest on his charming personality and on his connection with the little group of Parliamentarians who banded themselves together to keep alive Sir Robert Peel's principles and policies. Indeed, it is as a history of the Peelites that this biography is chiefly interesting, and especially for the fresh light it throws, not on Herbert, but on Gladstone, the most distinguished and the most able of the Peelites. For the rest, we must admit that we have found the work formidable and rather dreary reading, cumbered with detail and correspondence of little consequence to any save the special student of the administration of the British War Office, in which Herbert served first in the now extinct post of Secretary at War, and later as Secretary of State for War. To this, however there is one noteworthy exception—Lord Stanmore publishing, in the course of his elaborate and unnecessary defense of Herbert's part in the mismanaged Crimean War, a series of letters which develop phases of Miss Florence Nightingale's character that will astonish and grieve all admirers of the famous heroine of Scutari. (Sidney Herbert: A Memoir. By Lord Stanmore. E. P. Dutton & Co., New York. Two volumes. $7.50, net, per set.)

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Letters to The Outlook

THE RELIGION OF THE AGNOSTIC

Your editorial on "The Agnosticism of Abraham Lincoln" (The Outlook, November 17, 1906), emphasizes in a way which should be welcome to every earnest-minded man, whatever his philosophy or his faith, the fact that there is, between followers of the agnostic method on the one hand, and professors of religious faith on the other, not merely a possible *modus vivendi*, but an actual and substantial basis for concord and mutual understanding. This common ground is the recognition of righteousness, of justice, as foremost and supreme among the conditions essential to human welfare.

In reply to the question, "What is an agnostic?" you say that Huxley "more specifically defines the basis of his no-theory of the universe" in the letter to Kingsley from which you quote a passage. This passage is illustrative, indeed, of Huxley's position, but it can hardly be said to define it. In the course of his controversy with Dr. Wace concerning Agnosticism and Christianity, Huxley did explicitly define in a few words what he, the inventor of the term, meant by agnosticism. He says: "Agnosticism, in fact, is not a creed, but a method, the essence of which lies in the rigorous application of a single principle. . . . Positively the principle may be expressed: In matters of the intellect, follow your reason as far as it will take you, without regard to any other consideration. And negatively: In matters of the intellect do not pretend that conclusions are certain which are not demonstrated or demonstrable." (Collected Essays, Vol. V., pp. 245–246.)

To many men of the generation now past middle age the memory of Huxley is dear, because he, above all other teachers of his time, gave them the light and the leading without which the intellectual ferment of their youth, and the ardor of their revolt against theological tyranny, might have resulted in loss of hold on that ethical ideal, love and reverence for which constituted, in Huxley's view, the essence of religion. Will you allow me to adduce another brief quotation illustrative of the attitude toward religion of this typical and pre-eminent "agnostic"? In one of his essays on "Science and Hebrew Tradition" Huxley writes:

> In the eighth century B.C., in the heart of a world of idolatrous polytheists, the Hebrew prophets put forth a conception of religion which appears to me to be as wonderful an inspiration of genius as the art of Pheidias or the science of Aristotle. "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" If any so-called religion takes away from this great saying of Micah, I think it wantonly mutilates, while if it adds thereto I think it obscures, the perfect ideal of religion. But what extent of knowledge, what acuteness of scientific criticism, can touch this, if any one possessed of knowledge or acuteness could be absurd enough to make the attempt? Will the progress of research prove that justice is worthless and mercy hateful; will it ever soften the bitter contrast between our actions and our aspirations; or show us the bounds of the universe, and bid us say, Go to, now we comprehend the infinite? (Essays, Vol. IV., p. 161-162.)

As you have well said, "religion is always a kind of poetry;" and in so far as neither religion nor poetry is concerned solely or primarily with matters of the intellect, it follows that the method or principle of agnosticism is as little applicable to the one as to the other. If this restriction, so earnestly insisted on by Huxley, were borne in mind in current usage, there would be less of the all too common tendency to set up agnosticism in antithesis to religion, as if agnostics constituted a sort of anti-religious sect; and of the prevalent idea that the agnostic method can be hostile to that love of justice and mercy and humility which is the core of religious life.

W. T. VAN DYCK.

Beirut, Syria.

THE GENTLE ART OF KILLING FISH

May I suggest, in reply to Mr. L. H. Bailey's two questions in your number for January 12, that a profitable discussion of this subject is rendered difficult on the one hand by the disinclination of the sportsman to admit any weak point in his case, and on the other by the refusal of his critic to abandon the weakly subjective standpoint of pure sentimentalism? The sentimentalist, not usually made of very stern stuff, conjures up a picture of the agony of some dumb creature, and firmly shuts his eyes and mind to any and all palliative circumstances. The sportsman is too apt to retort with a denial that the game really suffers, and that the balance of nature, having been disturbed by so-called civilization, must be restored, etc.

Now, for the genuine sportsmen, men like Charles Kingsley, Theodore Roosevelt, H. P. Wells, Charles Hallock, Dr. van Dyke, Dr. Rainsford, and Caspar Whitney, the whole question, put honestly, is one of compromise, but with the salutary advantages so over-

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whelmingly in favor of hunting and fishing that their answer to Mr. Bailey's first question would undoubtedly be, "Yes, it *is* worthy a man and worth the while—a thousand times yes."

Their critic is commonly a man who is not himself interested in sport. He forgets that angling and the chase have a venerable history, beginning with the first efforts of man to provide food for his family, and that their development has been steadily along the line of march of civilization, until at the present time the American sportsman, who abhors the slaughtering game drives of imperial huntsmen and British pheasant and partridge shooters, stands as a model of the humane woodsman, who kills as little as possible and always with the minimum of suffering to the quarry. The critic cannot possibly appreciate the love and interest of the sportsman for the implements of his art, their development, intrinsic beauty, and delicacy of workmanship; the engrossing interest inspired by observing the working of new rods, guns, etc., the incomparable fascination of the study of the habits of fish and animals, which must be mastered before success can be hoped for in the chase; the pleasure of watching the intelligent working of his canine friends; the cumulative joys offered by an expedition to good trout waters, with its delicious anticipation, the delight of the preparation of and addition to the tackle and outfit, the crescendo of interest caused by the approach to the grounds, the choice of implements, and at last the supreme joy of the actual practice of an art every detail of which has been, perhaps for years, a well of study and delight. But, alas! the layman cannot feel a tithe of the fascination, the compelling witchery, of all those things so beautifully set forth in Kipling's "calling of the red gods." He forgets that woodland sport takes its devotees to the pure bosom of nature, whose every phase is replete with beauty, with the spirit of human heroism and wholesome bodily effort, of good fellowship, of love for nature and forgetfulness of the unspeakably disgusting vulgarities of the "civilized" battle for life. He refuses to believe that some men crave the strenuous, and that for these photography or pedestrianism alone will not suffice to allow the working off of energy or the proper storing up of health for the unnatural tasks which our artificial life demands of all save an infinitesimal few. He cannot see the charm of self-discipline in nerve-racking moments when the sudden pulling-himself-together for a cool and supreme action regulates a man's mental poise for perhaps a lifetime.

The sportsman would have many other things to say in his defense. He would adduce the beauty of the trophies, the delicacy of game food eaten in the woods, but very particularly the fact that he never kills an animal or a fish the body of which he cannot use legitimately, that he limits his bag strictly, and that he kills, in the great majority of cases, quickly and without pain.

And now, having enumerated a few of the advantages of these pastimes which make healthier bodies, purer hearts, and better citizens, the sportsman, if he is really frank, will confess that the one poisoned swamp in his paradise lies in the act of killing. But, while admitting that this is a sad and regrettable necessity, he sincerely and undoubtingly believes that it cannot for a moment outweigh the benefits and delights of legitimate hunting and fishing.

In regard to the question of "fair play," if that were strictly and logically adhered to, what would become of the slavery of domestic animals? One must admit that man tyrannizes over them, and also that wild animals are no match for modern weapons. If, however, fair play means more than equal chances for the game to escape, then nearly all hunting and fishing, when legitimately practiced, are fair, since the quarry actually does escape far more often than it is brought to bag. If this were not so, half the joy of the chase would vanish. *Res severa verum gaudium.*

Possibly the sportsman's justification may be found in the above, but will a people accustomed for ages to magnify the moral (not to say sentimental) at the expense of the æsthetic be able to render it justice?

EDWARD BRECK.

Annapolis, Nova Scotia.

"THOSE LOST GARMENTS"

It is evident that "Y." (see The Outlook for January 5) forgot that an artist paints for Art's sake only, not for History's. Also that an artist might possibly consider the baby curves of the nude, or partially so, figure of the infant Jesus more beautiful than the little rigid form incased in swaddling-clothes. D. C.

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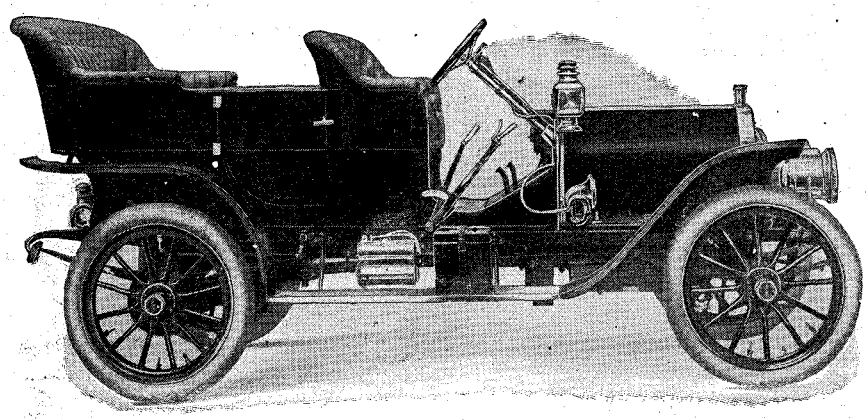

TO the seeker after a car that is absolutely dependable at all times the WAYNE must appeal. Easy to operate, silent, strong, run at a low cost, its extreme simplicity giving assurance of immunity from trouble and a minimum expenditure for maintenance, it is essentially a machine for general service.

All the strong points making the WAYNE famous in the past have been retained, and improvements conducive to comfort and stability, whose merits were determined beyond a question of doubt before a single car was put on the market, have been incorporated. As a refinement of all that is best in automobile construction it stands in the forefront. No other car on the market contains more features that commend themselves to the discriminating purchaser, none so well equipped to give unfailing satisfaction.

The 1907 WAYNE challenges comparison with any other automobile made, either American or foreign, and stands ready to prove the claim that it is *the greatest value ever offered for the money.*

Model N,	*30-35 h. p., 5 passenger,*	*$2,500*
Model R.	*50 h. p., 7 passenger,*	*3,500*
Model K,	*35 h. p., 5 passenger,*	*2,500*

Descriptive catalogue sent for the asking.

WAYNE AUTOMOBILE CO., Dept. Z, Detroit, Michigan

Wayne

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